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*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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**My Master**

By Joseph Fort Newton

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***APRIL SURVEY OF BOOKS***

Eighteen Books of the Current Season Reviewed by  
Justin Wroe Nixon, Reinhold Niebuhr, George Cross,  
Herbert L. Willett, Charles W. Wood, Miles H. Krumbine  
Archibald G. Baker and Others

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**Chicago's Crisis**

An Editorial

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Fifteen Cents a Copy—April 5, 1928—Four Dollars a Year

# The CHRISTIAN CENTURY

April 5, 1928

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## From India's Coral Strand

Three things in this week's issue of *The Christian Century* require special comment. It is hard to decide which one to take up first. But, all things considered, I presume that the Special Correspondence from India merits the top of the column.

*This first news letter from India seems to me to give a remarkable illustration of the contribution to international understanding that such correspondence can make. It is written by one of the staff of the National Christian council of India. Mr. Philip is himself an Indian. His standing is recognized in his present membership in the International missionary conference now in session on the Mount of Olives at Jerusalem. So he speaks with a sense of the importance of not being misunderstood. For that reason, the picture which he gives of the Indian reaction to the Simon commission is the more significant.*

*What was my second interest this week? Oh, yes; the radio. I may come back and comment on that again. But for the present I must be content to acknowledge my intense interest in such a venture. Is it possible by means of the radio, to take the message of vital, contemporary religion to large numbers of people who do not otherwise hear it? I am glad to see that *The Christian Century* is going to find out. I am getting ready to locate station WWAE on Tuesday and Thursday nights.*

*And the third thing? It is Mr. Petrie's baseball game in a Passionist community. The whole conception of piety that lies in that incident is something totally new to me. Yet, having read it here in these page proofs, I find it impossible to forget it. It has introduced a distinctly new thought into my personal lenten meditations. Does it do as much for you?*

THE FIRST READER.

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# The CHRISTIAN CENTURY

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## EDITORIAL

**G**OOD GOVERNMENT in Illinois depends on the size of the vote in next Tuesday's primary. Four years ago, in a similar situation, there were 582,632 more citizens who voted in November for the leading candidate on the republican ticket than voted for all the candidates put together in the April primary.

### Bring Out the Vote!

Those half million primary stay-at-homes gave the state four years more of bad government. Now the whole issue is up in as concentrated a form as it will ever take. Do the citizens of Illinois want a representative in the United States senate who is a free man? Do they want a governor who will put the administration of the state on an efficient basis? Do they want, in Cook county, a state's attorney who will conduct his office to rid Chicago and its environs of crime, rather than to use thugs in building up a bipartisan political machine? All they have to do, to secure these things, is to vote in the primary. It is being widely rumored that the Small-Thompson-Crowe combine will count from fifty to seventy-five thousand fraudulent votes in Chicago next Tuesday. Perhaps they will. But even if they do, it is still possible to bring enough good citizens to the polls to outweigh any fraud the political freebooters may try to perpetrate.

### Have Faith in The People!

**S**OME OF OUR FRIENDS ask us why we put so much emphasis on getting out the vote, without emphasizing still more the claims of the various candidates whom we favor. Is it not possible that even if the citizens go to the polls they will vote wrong? Our only answer is our persistent faith in democracy. Here, for once, is a campaign in which the issues are approximately clear. On the one side is arrayed a group who, during years in office, have shown a callous indifference to the interests of good government. They have taken money to which the courts ruled that they had no right. They have accepted enormous gifts in plain defiance of law. They have acknowledged themselves helpless while law and order has fallen to bits under the assaults of gang warfare, with shootings, bombings, and abductions. On the other side is a group who, during their years of public service, have earned the plaudits of all who seek good government. In a choice as clear-cut as this, The Christian Century believes that the people can be trusted. It

believes that, once they reach the polls, there is no question as to how the majority of them will vote. But if there are ministers who, knowing their listeners more intimately, still feel that a little direct admonition is in order, we have a text to suggest for a pre-primary sermon. It is, fittingly, from the book of a prophet. Ezekiel, the 45th chapter, the 9th verse: "Remove violence and spoil, and execute justice and righteousness." That is next Tuesday's Illinois primary issue, compressed into nine words.

### Toward the Outlawry Of War

**B**EFORE this issue of The Christian Century reaches its readers, M. Briand's reply to Secretary Kellogg may have been received and published. European correspondents generally forecast an acceptance by the French of the American proposal, leaving the way open for the calling of an international conference to adopt a multilateral treaty outlawing war as an instrument of governmental policy. Having read such forecasts, millions await prayerfully the actual arrival of the French note, trusting that the hopes thus raised may not be shattered. Whatever the contents of M. Briand's answer, however, Mr. Kellogg's venture in behalf of world peace has already accomplished great things, at least in America. Without any reference to the effect which the American proposal may have had on Europe's thinking, there is a vast exhilaration in watching the awakening of this country to the significance and promise of the outlawry program sponsored by the government of the United States. Even in places where, in the past, the very mention of the word 'outlawry' has provided an occasion for laughter, there is now the utmost deference being paid to the inherent value of the proposal, as well as to its chances for adoption. Thus, the Outlook says that

Secretary Kellogg's program is broadly conceived within realistic limits—the limits of the extent to which the senate and the people of the United States would probably be willing to go in establishing a system of safeguards against war. And there can be only praise for the patience and perseverance with which he goes on with the effort to persuade Europe to accept the program and make it effective.

This is encouraging enough, but those who have been watching the progress of the outlawry cause for any time may well rub their eyes in incredulity when they find the New York Times, commenting on the immense strides toward



peace made since the days when Mr. Bryan negotiated his treaties, coming to this conclusion:

The whole constitutes a wondrous change. It makes one hope that the words of the prophets are about to be fulfilled in our ears, and that the dreams of the poets are soon to pass into realities. The amazing transformation has come about in less than twenty years.

The mind of America, at least, is at last ready for the out-lawry of war.

### Disciples Convention Will Meet in Columbus

THE ANNUAL international convention of the Disciples of Christ will be held in Columbus, Ohio, April 17 to 22. The usual practice of the Disciples has been to hold their conventions in October. To this the only exceptions since 1849 have been a few conventions in the summer. At the convention which met at Memphis in October, 1926, it was decided to hold the next one at the time and place mentioned, with the double purpose of trying out a spring date, which most denominations have found preferable for their general assemblies, and of allowing a longer interval for conditions to be stabilized in some of the important mission fields, notably China. The most important issues to be considered will doubtless be those which have reference to matters of missionary policy. Many missionaries from oriental fields are now either on prolonged furloughs or on temporary assignment to other fields, in both cases anxiously awaiting a decision as to their future course. A large project for the adequate financing of a ministerial pension system will also receive consideration. A youth congress will be held during the two days immediately preceding the convention. There is always room for interesting speculation as to the course that will be pursued by that part of the denomination which has ceased to support the work of the United Christian missionary society and which disapproves of comity arrangements, repudiates cooperation with the federal council of churches, considers most of the colleges unsound, and supports a number of "independent" missionary activities. This group held a convention in Indianapolis last October. The newspaper which is its special organ is devoting much space to announcements of a similar convention to be held next October and little or none to that which is to meet in Columbus.

### Deeper in the Nicaraguan Jungle

THE SENATE committee on foreign affairs has voted that the United States must maintain its armed forces in Nicaragua until after we have redeemed our promise to conduct an election. But the Nicaraguan congress, dominated by the conservative party in whose behalf we intervened, does not want us to conduct an election. It refused to adopt the bill that would have authorized us to do so, and adjourned sine die. To be sure, the puppet president has announced a presidential decree giving us the right which the Nicaraguan congress refused to give. But Señor Diaz has never been anything but a plaything in the hands of the marines. The election which is now scheduled for next October is bound to be a farce. Suppose it is held; what will

happen? General Moncada, the liberal approved in Washington last year by the state department, will win. The conservatives will refrain from voting. The Sandino liberals will never have a chance to vote. Conservatives and Sandinistas will unite to proclaim the election illegal. And since the conservatives, under Chamorro, were able to clean up on their opponents before our intervention, it is safe to predict that, with the aid of the Sandino liberals, they will have no trouble whatever in overthrowing any Moncada or other administration that may be elected. In other words, no administration elected in the marine-supervised balloting will stand a week after the withdrawal of the marines. Electing a new government will simply be the start of a new, and more perplexing, phase of our Nicaraguan troubles. It is not, as the senate committee appears to think, an end to be reached; it is merely an act to involve us in new commitments. The United States is getting farther and farther into the Nicaraguan jungle. Just how we can get out, short of precipitous retreat, does not yet appear. But we still believe that some sort of action in association with other nations of this hemisphere might be secured, which would secure the ends we now seek in Nicaragua, and at the same time free us from a single-handed responsibility increasingly involving us in an imperialism for which we have no stomach.

### Sweet Shops That Are Sweat Shops

AN INVESTIGATION of conditions in twenty-five candy factories in New York city by the consumers' league shows conditions badly in need of improvement in the interest of both the workers and the consumers of the product. The industry is an important one. It is estimated that the total production for the whole country for 1928 will have a market value of about half a billion dollars. Owing to the conditions of employment and the character of the workers, most of whom are women, they are entirely unorganized. Most of the workers are counted as unskilled, except the "dippers," and the demand for employment is greatly in excess of the number of jobs except at the rush seasons. The industry is being rapidly concentrated into relatively few hands. Two large tobacco companies have recently bought five of the largest factories with the profits of their cigarette business, but centralization of ownership does not raise standards of wages or stabilize employment. The rate of wages—from \$12 to \$14 to start, and for most workers never much above that—is close to the very minimum cost of living. Many of the workers are unmarried girls who live at home and are partly supported by their families. One manager said he would employ only girls who said that they lived at home, because no girl could live on what they paid. The labor turn-over is very high, partly because of seasonal variations and still more because of the bad conditions. Sanitary conditions range all the way from perfect, in a very few high grade factories which produce expensive candy, to impossible. Of the factories investigated, about half are reported as "passably clean." The sanitary code was found to be practically ignored in all but three out of the twenty-five. Readers of the full report, if they are at all squeamish, will have dif-



difficulty in eating candy for a while unless they can achieve prompt forgetfulness. Unfortunately, that it just what most of us do with reference to both labor and sanitary conditions. The consumers' league proposes a new standard for the industry and has had introduced into the New York legislature a measure providing for investigation by the commissioner of labor and publicity for factories which do not pay fair wages.

### The Illinois Anti-Saloon League Announces Its Policy

AN ITEM in the Illinois edition of the American Issue for March is of great interest to many of those who have been familiar with recent political campaigns in this state. The paragraph reads:

At the semi-annual meeting of the board of directors of the anti-saloon league of Illinois, a resolution was adopted, calling attention to the policy which has all along guided the anti-saloon league and which some of our friends think needs restatement at the present time:

Resolved: That the state board of the anti-saloon league of Illinois reaffirms its policy to the effect that, in endorsing candidates for office, the league give its approval to candidates who will support the prohibition amendment, *and who are citizens of personal integrity.*

Offered by Mrs. McCullough.

Seconded by Dr. Boynton.

Carried unanimously by the votes of Mrs. McCullough, Mr. Coleman, Dr. Boynton, Prof. Miller, Bishop Hughes, Mr. Wilson.

The point of all this being, of course, not in the insistence on what has been done "all along," but in the words which we have printed in italics. It is to be noted, in the same connection, that in the current campaign the Illinois anti-saloon league has not renewed the endorsement it formerly gave to Frank L. Smith. Evidently the league is awakening to the damage which comes to the prohibition cause when men of the Smith type carry the approval of a dry organization.

### Unsolved Problems of Community Churches

THE COMMON CRITICISM that denominational executives obstruct rather than promote the union of local churches, seems to be partially refuted by the course of events in Ohio. The state and district administrators of the leading protestant bodies will hold a comity conference in Columbus, April 16 and 17. It was at a similar conference seven years ago that the program known as the Ohio principles of comity was adopted, holding that there should be a resident minister in every community of more than 500 inhabitants, that there should be only one church in any community of less than 1000 population, and that competing churches in the smaller communities should be consolidated to make possible the realization of these ideals. According to so good an authority as the Community Churchman, Ohio has made more progress than any other state in the consolidation of competing churches. But the more this movement progresses, the more necessary it becomes to consider some of the questions which its progress makes more urgent. What should be the relation of denominational officials to consolidated churches, and of the pastors of consolidated

churches to their own denominational organizations? What is the whole duty of a denomination to a community in which it has the only church? What part should the state council of churches play in actually promoting and directing consolidations? In a general program of consolidation in the smaller villages, should a fair proportion of the resulting churches be assigned to each denomination, or should each community be encouraged to make its own choice of denominational affiliation regardless of the resulting gains or losses to any particular denomination? Have the denominations a moral right to use missionary money to support competing churches in overchurched neighborhoods? All these questions, and the similar ones which readily suggest themselves, recognize the existence of the denominations as factors in the present situation, and assume the continuance of their relations with community churches after consolidation. Denominational executives are wise in trying to solve these problems helpfully rather than opposing the whole movement.

## Chicago's Crisis

ON THE NIGHT of March 26 bombs shattered the homes of United States Senator Charles S. Deneen and Circuit Judge John A. Swanson in Chicago. Senator Deneen had, that afternoon, departed for Washington. The bomb was intended to wreck his home, and did so. Judge Swanson was entering his house. The bomb was intended to kill him, and missed doing so by the narrowest of margins. It did wreck his house. Both bombs were of a size to shake the entire neighborhood in which they were exploded, and seriously to damage many other houses.

Senator Deneen is the leader of the campaign against the continuance in power of the Small-Thompson-Crowe combine which now disgraces Illinois. Judge Swanson is the candidate who is running against Robert E. Crowe for the key-office of state's attorney of Cook county.

With these bombings, the political life of Chicago reaches a climax. Bad government Chicago has known in the past, as has almost every large city. Graft there has been; protected vice there has been; unholy alliances between government and sinister business interests there, have been. But never before has the control of the city been held by a gang that did not hesitate to bomb and kill those with the temerity to oppose them. Chicago now sees that power has come into the hands of men so drunken with its potencies that they will not hesitate to commit any crime in order to hang on to the machinery of government. If terrorism of this sort is to rule, then all semblance of democracy is gone. Chicago's government, in the hands of men who will connive at this sort of thing, is not the government of an American democracy. It is a throwback to the malignant tyranny of the Italian medieval city despotisms.

The gang now in control in Chicago has a single slogan: "America First!" In this campaign, in the name of "America First!" roving bands of organized hoodlums have smashed windows in stores and private homes containing posters in support of the good government candidates. In the name of "America First!" men who have had the

courage to accept places on the reform ticket have been forced out of their jobs in Insull-controlled corporations. In the name of "America First!" assassination has removed from the campaign the most influential Italian-born politician in the city. And now, in the name of "America First!" there comes the bombing of these two homes and the near-assassination of this distinguished public officer.

Why?

The reason is, simply, that the office of state's attorney of Cook county is now the most powerful political office within the state of Illinois. It controls more patronage than the governorship. It carries with it, if it is so used, the chance for more graft than the mayoralty of Chicago. And it has become, in the hands of the present occupant, the key position in the operations of the most sordid, most rapacious political gang in the history of the state. Chicago is cursed with gang politics, protected vice, illegal voting, and a general debauchery in its public life because of the power that has been concentrated in the office of state's attorney, and of the way in which that power is being used and abused. If Mr. Crowe continues as state's attorney, the present reign of lawlessness will continue. If Judge Swanson is elected, protected lawlessness will come to a swift end. Naturally, the underworld is more than ready to combine with the Thompson-Crowe machine to see that Mr. Crowe continues in office.

"Robert E. Crowe," says Judge Daniel P. Trude, "is and has been all along the key to the whole crime situation in Chicago, including the bombings. If Crowe really wanted to clean these things up he could do it without a question. He is the man responsible." Judge Trude is one of the few judges on the Cook county bench who has won a general reputation for honesty, candor, and impartiality. What he has here said publicly is only what is said everywhere when men who know the inside facts of Cook county politics gather in discussion.

If, in the face of a challenge of the sort presented by the Deneen-Swanson bombings, the citizens of Cook county do not act to put the state's attorneyship in different hands, then hope for decent government in Chicago must be abandoned. There remains but a single Sunday in which the churches can make clear to their attendants the issues that are at stake. No longer is it possible to dismiss the approaching primary choice of candidates as merely a choice between two factions of one party. What the responsible citizen of Cook county now faces when he enters the voting booth on April 10, is a choice between bomb government, gang government, jobbery government as represented by Mr. Crowe, and decent government as represented by Judge Swanson.

To print this editorial, *The Christian Century* has taken space which was to have been filled—had editorial plans for this issue been carried out—by a discussion of the Easter promise. To see the dawn of endless life penetrating within the gloom of our present unceasing dissolution—here is the glory of Easter! But while the life of this great community is threatened by a continuation of this monstrous mockery of democracy, hopes of our future must give place to consideration of the stern realities of our present. No other use of this space seems comparable in importance to this. The civic future of Chicago is at a crisis. Outlaw govern-

ment must be put down. The administration of justice must be brought back into the hands of a man whom the community can trust. That man is John A. Swanson.

## The "Leading Layman"

EVERY CHURCH has its "leading layman." In the local congregation there is generally some member who, by common consent, holds the balance of power in the vestry and personifies to the outside world the dignity, the solvency, and the importance of the congregation with which he is identified. In the denomination in general there are a handful of men who, by their prestige in business, in politics, or in some other field of effort, are treasured as casting luster on the whole communion of which they are a part. It is never difficult to identify the "leading layman," whether in local or in national church affairs.

But the churches have no current basis for great satisfaction with the public performances of their "eminent churchmen." The nation is awakening to find itself beset by such a plague of corruption as it has never known before. The revelations in the oil investigation have now reached the point where it is known that, not only did certain politicians and certain oil men engage in the looting of national resources, but that other politicians and business men, of supposedly blameless reputation, knowing what was going on, kept silent, or did what they could to hide this hideous mess. And as the investigation progresses, probing ever deeper and deeper into our national life, revealing ever more shameful conspiracies of action and of silence, it is a continuous procession of deacons, elders, trustees, vestrymen—"leading laymen" almost without exception—who sit in the witness chair, and frequently go from there branded in the sight of all decent citizens.

Nor is Washington the only place in which the man accustomed to the chief seats in the synagogue is being shown in a bad light. In all the filthy mire of Indiana politics, there has yet to be dragged on the scene a principal culprit who is not notable for his church connections. Illinois is hoping that at last the day of deliverance draweth nigh from a governor who has been convicted of taking a million dollars of state money to which he had no right, but who has obtained full political value out of his services as teacher of a men's Bible class. The moral authority of the church is being undermined in every part of the country as the public is called on to regard the spectacle of men whose actions have bespoken a complete and cynical selfishness, while their churches have been glad to certify their unimpeachable standing as followers of Jesus Christ. Apparently, these men have had tight compartments in which they kept their religious professions and their public consciences from contact with each other. To the world outside it appears that the churches are content to have it so.

If the churches are losing in moral authority because of this widespread revelation of the ethical insensitiveness of their "leading laymen," they have only themselves to blame. The politician and the man of affairs who is lauded to the skies as a lay leader seldom seeks that place with much

earnestness. He seldom pretends, at least to his intimates, to be vitally concerned in that attempt to establish a rule of righteousness to which the churches are committed. He is, to be sure, glad enough to accept church preferment when it is offered him. He will even, if too much is not involved, seek such preferment in a mild way. For men thus in the public eye are always eager to regularize their standing, and church membership is still, to millions of vote-casting Americans, a sign of such regularity. So, from the day when the young merchant comes into a community to open his store, or the young lawyer to hang up his shingle, and both identify themselves with some congregation that will give them access to the "right people," to the day when they reach the apex of their careers, and still find it well worth while to give time to attending a general denominational convention, men of this kind are glad to make use of the church. But they do not so much press the church to grant them recognition; the trouble is that, at the first sign of their public importance, the churches will go to all lengths to persuade them to accept ecclesiastical honors.

There is something demoralizing about the way in which churches, both locally and nationally, fawn on such of their members as have wealth or political standing. It is pretty safe to predict that no member of an American protestant church can amass a fortune without being offered a seat at the directors' table of his denominational benevolent boards; a membership in his denominational governing body; trusteeships of as many colleges, asylums, homes, funds, and the like, as he will accept; as many honorary degrees from church colleges as he will permit. Let a man become a member of a legislature, a governor, or a public official of any conspicuous rank, and he will find his mail full of appeals to allow the use of his name in connection with the enterprises of the church to which he belongs. Plenty of protestants have rebelled at the sight of New York's governor rendering homage to the bishops of the Roman Catholic church. But that sort of thing, dangerous as it is, is not a whit worse than the homage protestant churches and their leaders constantly render to men of power in return for their gracious consent in allowing themselves to be advertised as members of those churches.

A few years ago the writer of these lines chanced to be in the company of a distinguished denominational official as he read a morning newspaper. This official was evidently distressed by the news spread on the first page; so much so that he was asked the reason. "Haven't you seen this?" he demanded. "Harry Daugherty has resigned from the cabinet!" "Well, what of it? Isn't it about time?" And instantly from this official there came this shocked ejaculation: "But don't you realize that with Daugherty out there isn't a Methodist left in the cabinet!"

Mr. Daugherty, it might be remarked in passing, was, even after this, created a doctor of laws by a college of the denomination to which he belongs.

The strength of the church, if it has any strength, is largely in its laymen. And the fact that the church does still exert a powerful influence on the community may well remind us, in our hours of pessimism, that there are in the churches hundreds and thousands of inconspicuous men who have no desire for the limelight, but who, to the best

of their ability, are trying to do justly, to love mercy, and to walk humbly with God. These men keep faith in the great verities alive in the communities where they dwell. But it is seldom that the church recognizes men of this sort as her "leading laymen." These, rather, are men who have achieved power in some other world, and so, because of this, are besought to lend their importance to the church's aid. Because of her willingness to court men of this sort, the church makes absurd her claims to ethical leadership. It is high time that lay leadership in the churches was given to those whose first business it is to live as disciples of Jesus.

## Lenten Talks

### V. The Great Decision

IT IS A NOTABLE FEATURE of the temptation of our Lord that in the moments of crisis, when all the future depended on the choice to be made, it was in the words of holy scripture that the decision was announced. With the words, "It is written," referring, as the phrase always did, to the sacred writings of the past, Jesus met every suggestion of evil. Nor was it essential that the passages he quoted should refer to situations parallel with his own at that moment. They were all drawn from wells deep enough to contain the water of life.

"Man shall not live by bread alone, but by every utterance of the mouth of God." So said the leader who brought the nation through the wilderness. There must be food for the world. But the saints have ever counted it less necessary than the divine presence. "One must live" is the saying by which men apologize for numberless compromises with truth and duty. Not so have the heroes believed, and the world is rich because of the faith of such as counted not their lives dear if they could but win life.

"Thou shalt not tempt the Lord thy God." That was the ancient oracle. Now in a more tragic time, when the temptation to make proof of the Father's affection mingled with the wish to try the effect of a portent upon the popular mind Jesus, deeply moved and struggling with a great peril, reached out for this word of counsel from the past, and stayed his soul upon it. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Time has taught the lesson that there are other idolatries than those which set up gods of wood and stone. Jesus met his temptations in the spirit and the inspiring companionship of the great saints of the past. For the use of scripture meant to him no formal quoting of oracular words, but the deliberate entrance into the charmed circle where the powers that war against the soul are robbed of strength to harm. And in that atmosphere he made the great decision.

Does it not seem probable that out of such an experience Jesus must have come bearing the marks, both physical and spiritual, of the struggle? Never could life be again just what it had been before. Some choices had been made forever. He had grown with the stature of years since his departure from the Jordan. The tokens of that conflict were upon him. The stigmata of holy self-devotion were already stamped upon his flesh and spirit. When his mother saw him again, must she not have noted the lines in his face



that told not merely of physical suffering but of mental conflict? When John looked upon him again at the banks of the Jordan, may there not have been a new glory in his face, which caused the preacher to point him out with the revealing words, "Behold the Lamb of God that taketh away the sin of the world?" There are certain testing times through which men pass only to bear henceforth the tokens of a new experience. It was supremely so with Jesus. He had trodden the wine-press alone and he only of all men knew the mighty secrets of a life-and-death struggle with the powers of evil.

And so from the hills where he had spent the days of his mysterious struggle with evil, Jesus returned, following at first the footpaths made by shepherds and hunters, then coming into more traveled thoroughfares, and at last joining the companies of men and women who were making their way toward the Jordan where John still preached his message of repentance and amendment. Jesus had made the great decision. The powers of evil had no more dominion over him. He was ready to take up the mighty task of his life. From that day forth he went forward unhasting and unrelenting to the consummation of his enterprise, which was the revelation and establishment in ever new and ampler measure of the kingdom of God among the sons and daughters of earth.

It is no errant impulse that has induced the church from very early years to link the events of the Forty Days with the final week of tragedy and triumph. They have the same pattern of suffering; they have the same outcome of complete achievement. And they have the same searching of soul regarding the outcome of the great adventure. There was no longer any doubt as to the rightness of the choice made first among the hills and repeated again and again through the crowded months of the Lord's ministry. On that theme he was completely satisfied. He had come to do the Father's will, and to open for men a way of life that could not fail of success. He had finished the work given him to do—all but the crowning act of attestation, the final proof of his immeasurable conviction and sincerity. But would the world accept his testimony? It was so different from the established standards of the age that it had been heard with incredulity, and even now after twenty centuries of half-hearted experiment, it is not taken with any large degree of seriousness. What if after all his anxieties and labors, his days of eager and passionate ministry, his nights of waking and prayer, the plan should fail because it was too lofty a goal, too difficult a road?

Those were the questionings that must have filled his soul as he made his apparently triumphant journey into the city on the Day of Palms, knowing full well that the multitude that shouted so rapturously for him today would as eagerly demand his death ere a week went by. It was that brooding anxiety that filled his mind as he sat with the disciples in the upper room and gave them his final words of love and admonition. It was the shadow that hovered over him in the olive aisles of Gethsemane, and darkened even the splendor of the Passover moon. Nothing less than this haunting question as to the outcome of his mission, the achievement of his redemptive work, could have wrung from him the agonized prayer, "Let this cup pass," or the

heartbroken cry from the cross, "Why hast Thou forsaken me?"

And did he win his victory in Jerusalem as he had among the Judean hills? The answer is not to be found alone in the witness of his disciples and their sacrificial lives. It lies not alone in the spread of his gospel into all the world. It does not consist in the multitude of his professed followers or the strength of the institution that is called by his name. In the last issue, for every believer, it lies in the supremacy of the ideals of the Lord in his life, the seriousness with which his purposes for the world are taken by those who call themselves his people. Then alone is there meaning for the world in the story of the temptation and the passion. Then alone is there significance in the fact that from the sealed and guarded tomb by Golgotha there came forth on that first Easter morning he who was to be crowned king of kings and lord of lords, declared to be the Son of God with power by the resurrection from the dead. H. L. W.

## VERSE

### Iscariot

HE was the Lord! And I, of his own band  
A brother, bear with Cain the brand of Shame.  
My silver turns to dust; his cross will stand,  
A sign of manhood, hallowed by his name.  
"Hail, Master!" Oh, how truthful was that word;  
How that kiss burns my lips! He was the Lord!  
OSCAR J. F. SEITZ.

### Mary

ON the first Easter, ere the harbinger  
Of that new Dawn its first low note had sung,  
While o'er the garden grieving night yet hung  
And Mary waited by the sepulcher,  
I wonder if the silence held for her  
The echo of a courtly Eastern tongue;  
If, bearing spikenard, she yet bravely clung  
To memory of frankincense and myrrh.  
Still did she keep the glory of Bethlehem,  
Pondering the marvels at the manger's side,  
So in her hour of darkness comforted?  
Or did the cross outside Jerusalem,  
Where with dimmed eyes she saw him crucified,  
Shadow all else but this: "My Son is dead?"

NELLIE KNIGHT.

### The Secret

APRIL whispered this to me  
And I have done with sorrow now:  
"I am death's white mystery,"  
April whispered this to me.

"Life from death! O ecstasy  
Of the first white lifted bough!"  
April whispered this to me  
And I have done with sorrow.

JOHN RICHARD MORELAND.

# My Master

By Joseph Fort Newton

IT IS SAID of George Herbert that he used in ordinary speech, when he made mention of the name of Jesus, to add in an undertone, "My Master." It was a simple habit of his heart, yet the tone of his voice when he uttered the words, as he often did, softly and shyly, betrayed the secret of his life and the hidden spring of his joy. Men loved to hear him say it, knowing from the light in his eyes that his whole life was bound up in love of Jesus and loyalty to him. As the years went on his spirit seemed to bear ever sweeter and juicier fruits of goodness, grown by sunnier walls of faith, and his life had in it a nameless and clinging charm.

How vividly I recall a ride from Salisbury to Bremerton to see the tiny chapel in which Herbert ministered, and the vicarage adjoining it, where he wrote his poems while the birds nested in the eaves. The vicarage is much the same as after the poet-preacher rebuilt it, except for one or two recent touches. Above the doorway on a tablet are the words he put in the chimney-mantel in the hall when the house was finished:

If thou chance for to find  
A new house for thy mind,  
And built without thy cost;  
Be good to the poor,  
As God gives thee store,  
And then my labor's not lost.

As I closed the door of the little vicarage—sacred to the memory of a quiet ministry—my heart was full, thinking of the long line of country pastors who are seldom heard of, whose names are justly revered among men but whose acts are known only to God.

## ENLARGING FAITH

Many preachers have had no other kind of faith save that taught by tradition or learned from a book. Examples are many, in pulpit biography, of men who have preached for years before they had a faith they could rightly call their own. Wesley is a case in point; Dale another. No one can forget that chapter in the life of Bushnell in which it is related how, after years of ministry, he woke up one morning saying that he had "seen the gospel" for the first time. Not until then had he realized, apparently, that Christian faith is not assent to a dogma, but the "trusting of one's being to a Being, there to be rested, kept, guided, moulded, governed, and possessed for ever." What was a flash of insight in Bushnell was a process going on in the life of Simon Peter, as he lived in contact with Jesus. His confession was not the result of argument, but of fellowship in which he was wrought into another man. He had given himself utterly to Jesus, having forsaken all to follow him in Galilee and Judea. Always impulsive, often rebuked, he followed the Master, love of whom was the one fixed star in his heaven; and his faith was the fruit of his life. Only as faith authenticates itself in character, in the agony and bloody sweat of the moral struggle, does it become real.

What we learn by living, what shows itself to be real in

the hard trials of the years, that we can lay to heart and trust. When the scribes tried to persuade the man born blind that Jesus was not the Christ, but a sinner, he replied: "Whether he is a sinner, I know not; one thing I know, that, whereas I was blind, now I see." Often what we refuse to believe, or cannot believe, as an intellectual proposition, is thrust upon us with an overwhelming conviction by some terrific or blessed experience. Always it is in experience that we really learn who Jesus is. Look into the lives of those who have known and served him best, and you will see that their faith is the result, not of reasoned argument, but of vital contacts with his spirit and his truth. Indeed, not a few men of saintly character and unchallenged faith have remained intellectually uncertain to the end. "Rabbi" Duncan, of Edinburgh, called himself to the last an intellectual skeptic. Life had for him on one side a precipice, down to the abysses, but on the other side his feet were on a rock; and that rock was experience. It is still a matter of debate as to whether Newman was not in intellect a skeptic, as in heart he was a mystic.

For my own part, it becomes every year more difficult to place Christ intellectually, and increasingly impossible to do without him practically. I have read many books of theology, from Augustine to our own day, following the winding paths of their speculations. I know the creeds in which Christian doctrine has been formulated, and the writings of the great skeptics. I have followed the investigations—and even the guesses—of the critics, high and low. I have read Strauss, the gnostic of his age, in whose mind all things turned to myth, allegory and symbol. I love Renan for his charm of style, and because his life of Jesus—written on the mud floor of a Syrian hut—reproduces the vibrating air of the east, and the human personality of the Master. I know and revere Emerson, whose Christ is the Ideal, a personification, not an incarnation. I am familiar with the agnostics, from Huxley to Lord Morley. Deists, pantheists, occultists, the disciples of Comte, seers from the east, saints, mystics, poets, prophets, the teachers of the old orthodoxy and the new, liberals of every tint of thought, they tell me many things—but none of them, nor all of them together, tell what Jesus is to me. Nor can I, because, as life deepens, he means more and yet more, as inescapable as he is unfathomable.

## JESUS THE UNVEILING OF GOD

To me Jesus is such an unveiling of God as I have found in no other, to which no philosophy has ever attained, and one which satisfies my intellect and wins my heart utterly. That is why, in all the great hours of life, he seems to draw near, as of old, when the door was shut for fear, or by the lakeside at dawn. That is why, when I study history deeply, I see his Figure moving through its tumult and tragedy—because the force that is behind history and the force that is in Jesus, are one. Often I question the creeds of the church, but when I come to Jesus with great questions, suddenly a silence falls upon me, and I know that he is

questioning me; and the questions he asks are so much deeper and keener than those I ask him, that I am hushed. When I sit down to study Shakespeare, his mental habit and the magic of his art, Shakespeare knows nothing about me. I am a solitary student engaged in a solitary quest. The man I study is not with me except save in the record of his thought, and cannot purposefully and consciously help me. When I study Jesus it is not so. Always I have the feeling that he sees me, hears me, knows me. Study becomes communion, and as I walk with him in the days of his flesh, he walks with me in a new and strange age. My only ambition is to know him, and to be his humble disciple in the midst of the years—until I hie away.

#### THE CURE FOR CYNICISM

Here my story always comes to an end, because there are no words to tell more. One thing I do know, if I am tempted to the cynicism to which every man is exposed—doubly so after his fortieth year—and turn to the life of Jesus, I am not only rebuked, but healed, and my hardness is melted into prayer. When I am sorely tempted, when I have suffered moral defeat, when I am beshadowed by blind thoughts I know not nor can name, it is Jesus who redeems me and helps me to try again and fight the issues of character through to something like decency. When the vision of him is before me I can begin to see at least the hint of a meaning in the turbid ebb and flow of human misery around me, although it be only a glimpse, only the vague shape of a reason that floats in my heart and melts as quickly away. Yet, through him, I do have hope of a fair, far time when sorrow and sin shall cease, and the soul of man shall be free, and humanity shall live together in a Beloved Community. In short, he reveals God to me as no other, and when I look out upon the universe, now lucid and luminous, now dark and terrible, and wonder what God is, it always comes back to my thinking of Jesus infinitely enlarged in every way. Taught by him, I am learning to see God the Father everywhere, in everything, loving all, hearing all, forgetting none, working with all, within all, through all, fulfilling his purpose of good will; and I pray that the vision may grow and abide till death hangs his sickle at my garden gate.

#### WHAT MEN SEE IN JESUS

For me, then, Jesus is not a theory in theology, but a living Reality, the meaning of which we have not dreamed, much less measured, and it is no wonder to me that many minds see him from many angles. The fact is that a personality so manifold, so universal, so creative, so revealing, cannot be understood in its fullness, even by those who find in it more than enough for their needs. When men look at Christ they see only a small arc of his everlastingness, and measure him, as they needs must, by their highest ideal.

Some regard Jesus as the fount of symbolic, mystic, and sacramental truth; others as the pattern of simplicity. Thus the naturalist and the spiritualist, the Quaker and the soldier, Tolstoi and Charlemagne, St. Francis and Stuart Mill, socialist and anarchist, ritualist and rationalist, ascetic anchorite and genial comrade, each thinks that he has found the salient trait in the life of Jesus. To the active man, he is the most active of men, to the contemplative the most

contemplative. To the sinner he is a Savior, to the seeker after truth a Teacher. Amid such bewildering cross-readings and contradictions we may well stand confused, asking ourselves if any real personality can correspond to so many insights and estimates. Yet, since each man does find in Christ the counterpart of his own highest nature, and the realization of his ideal, as practical men we have here a hint for ourselves. What Jesus means to us, what we see in him of the true and everlasting, is our point of contact with him, and our clue to such understanding of him as we may attain. Now we can the better understand what Savonarola meant in his prison meditation of the 51st psalm, and rejoice that the City of God has many gates:

Then shall I teach thy ways unto the wicked, not one way only, but many ways, for thy precepts are many; yet all these ways of thine end in one. They all end in love, which so unites the souls of faithful men, that the Lord gives them to have one heart, and one life. Yet surely there are different ways, different lives. By one way the clergy go, by another the monks. One way lies for the married, another for the virgins. By one way the princes walk, and the doctors by another, and in a word, all separate orders of men proceed by different ways to the Heavenly Father. 'Then shall I teach sinners thy ways,' each according to his condition and his capacity, and 'the wicked shall turn unto thee,' for I will preach unto them not myself, but Christ crucified.

These considerations will lead us still further, if we have the daring to follow. As a noble teacher now fallen asleep has said, if each type of character, from the soldier to the saint, sees its ideal in Christ, then the old Delphic wisdom, "Know thyself," has not perished, but has been merged into the practical question, "What think ye of Christ?" Therefore, if we would know ourselves, the meaning and possibility of our lives, we had best begin by studying Christ, rather than turning our eyes inward, as so many of us do, brooding over our imperfections. Such a study will not only show us somewhat of Christ, but also what we are—giving us a measure and standard of our growth in spiritual capacity—the while it unveils a glimpse of a reality which does not change with the accidents of outward life, and the caprices of time, and of a personality which will become "our universe that feels and knows." Nay, more; we shall be permitted a foregleam of our own eternal life, which we hardly yet know that we possess, still less how it will realize itself in the trial and struggle of our days.

Thus the truth of Jesus the Son of God is not a proposition of philosophy, but a matter vitally and urgently practical. Time was when men drew two circles with rims touching. One was man, the other God. If Jesus was in one, he could not be in the other. But today we see that those circles overlap, and that Jesus was in both—as we are, potentially—showing us equally the divine life of man and "the human life of God." For, if there is that in us to which Jesus appeals, it is because there is somewhat in us akin to him, however far he may tower above us. Here is a challenge to experience, and the depth and richness of our experience will depend on the kind of faith we have. Faith is the pathfinder that strikes a path through the wilderness, the star that leads through the night. If we have to take life in a big, heroic way, not "flesh and blood," but our Father in heaven, will reveal to us the meaning of the Christ-life and its infinite opportunity.



# How Shall I Pray?

By John Clarence Petrie

THAT PRAYER has been a source of power in the lives of millions goes without saying. It was after hours spent in prayer that Jesus went forth to speak those words that have come down to us after two thousand years with unrivaled freshness and potency. It was from the lonely prayers of the hermit Benedict that there sprang up the great order of Black Monks which came to boast of fifty thousand canonized saints and twenty-five wearers of the papal tiara. It was from his prayers before the altar of the Portiuncula that the lowly Francis of Assisi conceived his vocation to preach the beauty of the life of simple poverty to monks and laymen alike in the middle ages. Out of the prayers uttered during his long illness, Ignatius of Loyola derived the power to found his company of militant missionaries and teachers. Out of prayer came the power of Fox and Penn and Wesley and Channing.

The modern Christian confronted with this great company of witnesses agrees that there must be a mighty force in prayer. But how shall we pray, he asks? How can we get that help that the saints acquired? Is not prayer a difficult operation? Is it not limited in its benefits to the heroic few? Yes and no. It is both easy and difficult. For modern people, used to the hurry and worry of a busy life, it is hard at first to take time off for a few minutes of quiet recollection. For lazy people it will be hard to put forth the activity that even so calm a thing as prayer demands.

## PHYSICAL CONDITIONS

For, first of all, there must be quiet and calm. A good way to begin prayer is to compose oneself physically. Kneeling is the traditional posture for prayer as exhibiting outwardly the attitude of humility and adoration that the worshiper feels in the presence of God. But unless kneeling helps the mind on the business in hand there is no real argument in its favor. Sitting quietly, in church or at home, or even in a public place such as a street car or subway train, may readily yield comfort of position and the necessary ease.

Then make an act of the presence of God. The form of words is not essential, the purpose being to bring home to the soul the realization that God is present, not only in the far reaches of the universe, not only in the smallest particle of matter, but here in my heart where I can feel him. The natural consequence of such a thought of the nearness of the infinite Father is a state of awe and wonder. Words of worship should come unbidden. If I am moved to marvel at the goodness of God to one who has done nothing to deserve it, is that an unworthy sentiment? Is it false? To me it is with an overwhelming sense of gratitude that I think of the precious boon of existence. The awakening of this gratefulness toward the Source of our being is a noble act. Not that God needs our thanks, but that we need to feel thankful. Gratitude is true and it is beneficial.

From this one may go on to feel remorse at the many graces he has received in the past to so little profit. Or one may feel moved to resolve high things for him who has put us here. The former is contrition; the latter resolution.

Is this too difficult to practice? To learn to enter quickly and easily into the presence of the unseen God is indeed worthy the comparatively small effort we must make.

## II

Sometimes this realization of the presence of God may make up our whole prayer. The mere thought of God and his love for us may be enough to enable the suppliant to exercise his soul to the full. At other times one may go on to read a passage of scripture, or a written prayer, or a portion of some spiritual book, or from some sermon. To aid in the private meditation there are few books better planned than those of Harry Emerson Fosdick, "The Meaning of Prayer" and "The Meaning of Service." The reader may think over the words and then as their weight sinks into his heart there will arise sentiments of agreement, and the soul will be aroused to appropriate action. It may be a resolution to overcome a personal fault, or a determination to make oneself felt in community, church and home.

Sherwood Eddy says that in his senior year in the seminary he and another lad who had determined to become foreign missionaries bethought themselves of a method of making their calling and election sure. They began rising early in the morning—around five o'clock—to read the life of Christ and to meditate on his way of living. This probably seems heroic to the average protestant reared in a religion that does not demand severe sacrifices of a devotional nature. It is a general rule in Catholic seminaries and monasteries for the students and monks to rise each morning at any hour from four to five-thirty, depending on the community. For instance, the Benedictines in the United States usually rise and dress at four and spend the time till seven in meditation, saying the fixed vocal prayers of the church and at mass and communion. At certain religious houses of the Episcopal Church that are now adopting Roman Catholic devotional customs, similar rules are observed. And for devout lay people, Catholic and sometimes Episcopalians, it is not extraordinary to kneel at the communion rail in the early hours of a week-day morning.

Protestantism, in the words of John R. Mott, is "producing Christian activities faster than [it] is producing Christian experience and Christian faith." Men like John Wesley meant business. They were going to find the secret of the power of the saints and they were determined to wring it from God in fasting and prayer. They won. To win the secret of God's power means making an effort. It may not require early morning watching, but it does require setting apart some of the day for prayer. One may carry a small Testament or a copy of Fosdick in his coat pocket to read on the cars. In spite of the noise and jostling it is amazing of how much concentration one is capable.

## III

Catholics have a custom of making pious ejaculations during the day. In the Passionist community even when the students or priests are out on the baseball field it is

customary for someone entrusted with the task to call "Presence of God!" at stated intervals. I have seen a pitcher all wound up to throw to the plate, the batter all ready to strike at the first ball across the rubber, the infield chattering for all the world like the New York Yankees, a staid monk crouched behind the bat with mitt and mask and chest protector as big as Roger Bresnahan in his best days. Suddenly a voice cut the air:

"Presence of God!"

The pitcher stopped, the batter dropped his bat to his side. The catcher straightened up. Silence reigned over all for a minute or two as heads were bared and bowed in a moment of recollection.

"Jesus and Mary be praised," called a voice, different from that which had announced the Presence.

"Forever and ever," chorused the crowd.

"Batter up!" called the umpire and the game was on once more.

Lay people often make the habit of raising their hearts and minds to God in the midst of the day. The church has encouraged the custom by attaching indulgences to pious phrases uttered. The mechanics of the thing may shock the non-Catholic—that a definite reward must be promised for each act of religion. But the idea is not to be laughed at.

Can we learn anything here from our Catholic friends? Can we gain by training ourselves even at our work to raise our hearts for a moment to God? "The Lord is my shepherd, I shall not want." Would that phrase, called to mind with feeling, do anything to keep the day and our part in it from seeming too far removed from our God? And what about our health and happiness? Would they be benefited any by our being able to get out of ourselves occasionally? Protestants have protested, and rightly I think, at a too great cluttering up of life with mechanical devotions. But have they not gone too far in omitting the legitimate as well as the superfluous?

#### IV

There is fixed vocal prayer to be considered. Prayer with the lips only, prayer that puts much stay on muttering formulas, would seem to come under the Master's indictment, "By their much speaking." But from vocal prayer there can also come the prayer of the heart. Have you watched a pious old man saying his rosary? Have you considered him as going through a form of incantation? The rosary was a wise instrument of devotion. To thousands who could not read, or who could not keep their minds on one train of thought for long at a time, for the ignorant and uninstructed, the rosary provided a means of realizing the Presence. For the rosary calls not only for a muttering of "Hail Mary's" and "Our Father's," but also for meditation upon the gospel stories. The ignorant peasant woman who said her beads daily was really meditating in her simple way upon the life of Christ, just as Sherwood Eddy in his seminary rose to meditate on the same life from his Greek New Testament.

Episcopalians have fixed forms of vocal prayer in the "Book of Common Prayer." I realize only too well how a parson can rattle off morning and evening prayer each day without a thought of the meaning of the words. I know

how the indiscriminate reading through of the Bible without regard to its applicability and with no recognition of the results of scholarship may make the daily office a mummery—even a murderer of devotion. I know many a parson who thinks "getting off his office" is a virtuous act laying up merit in heaven for the officiant. *Corruptio optimi pessima*. The degradation of a good thing is the worst form of degradation. A devout reading of the lessons and psalms and prayers may be the means of raising the heart to God and providing that power wherewith the supplicant may face the duties of life with joy and courage.

Many churches have fixed forms of devotion. The Unitarians—usually looked upon as the most removed from devotional life—have a rich little manual named "Congregational Worship," which, used in conjunction with the Bible or some anthology of religious reading or hymn collection, provides excellent vocal prayer. It is a particularly fine book for those who find doctrinal objections in the older forms of religious devotion such as the "Book of Common Prayer."

But why worry about set forms when one can make one's own? With a hymn book and a Bible and a book of prayers such as Rauschenbusch's "Prayers of the Social Awakening" there is ample material. Let one place himself in the presence of God, read a prayer, then a psalm or two, a lesson from the Bible, a hymn, and a few closing prayers. This is in brief all that the famous Roman breviary is in an expanded form. It need not be a fetter. If the heart seeks to leave the printed page and form praise and prayer of its own, let it. That which springs from within is to be preferred to that which comes from without.

#### V

To the non-Catholic there are open all the treasures of devotion that produce such consecration in Catholics, without his having to adopt a religion whose premises he cannot accept. He may make up his meditations, his own vocal prayers, or he may construct forms from various sources. His is the freedom to seek God directly without the medium of priest, or, if he feel no need for it, without sacrament or book. Quiet moments of retreat may be his. The strength and health of mind and body that come from seeking them at their divine source are his.

Unfortunately he is likely to think that as no forms are required the reality will come of itself. Rome always moves on the principle that the people are not to be trusted. To get its people to church it makes it a mortal sin for them to remain away. Lest they neglect prayer entirely, certain prayers are taught and demanded under pain of sin. To still further induce piety, rewards are held out in the way of indulgences.

Free Christianity is facing a period of secularization. With the new knowledge and the new freedom, there has come a decline in piety. We need to return to the Source of all knowledge to know whom is truly freedom, lest we lose all power to express the blessed truth of Christianity in our daily lives. Says Doctor Fosdick, "Only a theoretical deity is left to any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment, and fills no life with a sense of divine commission."

# APRIL SURVEY OF BOOKS

## Beware of Journalists

*Heredity and Human Affairs*, by Edward M. East. Charles Scribner's Sons, \$3.50.

ACCORDING to the publisher's statement, this book will "free the mind of the reader from a great deal of nonsense disseminated by amateurs and journalists." Mr. East, who is heralded as a "scientist of the highest authority and the most scrupulous accuracy," frequently warns said reader against the criticisms of said amateurs and journalists, on the theory, apparently, that no one has a right to take issue with a high scientific authority until he has first become a still higher scientific authority himself.

Under the circumstances, how can a mere amateur and journalist review such a book?

Well, at the risk of being excommunicated and condemned to all the tortures which the priesthood of modern science may visit upon an unbeliever, I venture the statement that there are no high scientific authorities. My guess is that East knows a little more than the rest of us about heredity and that he is just a rank amateur and journalist in the realm of human affairs.

And he gets the two all mixed up. He starts out on the assumption that man is an animal. And because human bodies propagate and have children, he assumes that human life propagates and has children. It doesn't. Human life does not begin again in the child. It goes on through the child. In a sense, East perceives this. The parent can pass on to the next generation only such characteristics as he has received from the past generation; hence, so long as propagation continues, the "genes," or character-determinants carried by the chromosomes, may be called immortal.

Not being a scientist, I do not know whether that is true or not. But whether it is true or not, it gives no clue to the progress of human affairs.

To East it seems to be the great key. Only by perfecting the machine of the body can we look for human progress. English literature is what it is mainly because of a fortunate combination of genes in the egg which eventually grew up to be William Shakespeare. The Greece of Pericles was great, and the Greece of today is inconsequential, because there were so many good eggs in the old days and the breed eventually got mixed.

It doesn't take very many, at that. Just a few "great" men and, presto, we have a great civilization. It is the "millionth man" who counts; and it ought to be society's chief concern, not to conserve the unfit, but to breed more of these precious geniuses.

Being a mere amateur and journalist, I am privileged to remark that Shakespeare did not make the English language. It was the English language which made Shakespeare. A great new language was coming into existence because a great new civilization was coming into existence; and if it hadn't been for trade routes, and ships and shoes and sealing-wax, and the printing-press and a whole lot of other things which chromosomes do not dump into eggs, the excellent folk of Stratford could have propagated until kingdom come and there never would have been the human phenomenon which we now call Shakespeare.

I am not an opponent of eugenics; and I sincerely hope that the science of genetics has progressed as far as Mr. East declares. Nevertheless, if I do not like the jazz which comes over my radio, I shall not hope to get better music through developing a better set. If I get nothing at all, or nothing but static, that is a different problem. I am all for good sets, and good human bodies and brains. But they will not develop a good

human life within them, for the simple reason that human life does not exist within them. For man cannot live unto himself. Human life is the life outside the individual.

East is an entertaining writer. Also, he is much more liberal-minded than the usual professor of genetic aristocracy. He doesn't argue that his own race is the only one worth while and he classes the Jew as almost, if not quite, equal to the Nordic. As to the relative superiority of men and women, also, he is not as silly as some.

Nevertheless, with such a point of view, even a high scientific authority cannot escape being silly. The Negroes, he decides, are incapable of greatness, and such poets and intellectuals as they have developed are not pure blacks and owe their achievements not to their colored but to their white forbears. He does not reveal what standard he employs in measuring this relative "greatness" of human beings, but the ability to do stunts in literature seems to enter largely into the test. It is as though some high authority were to discover that the stomach isn't nearly as great as the eye because it can't see as far.

I liked especially a paragraph in the first chapter. Let me quote: "Progress in science brings the dawn of a new era. A single century of fruitful investigation has made it impossible for thinking men to believe the theses contained in fundamentalist doctrine. Comparatively few at present do a great deal of sustained and concentrated thinking, it is true; but the number is growing year by year; and a still greater proportion is capable of drawing essentially logical conclusions if the truth is placed unreservedly before them."

But how does Mr. East account for this thrilling human progress? Is it because we are breeding human bodies who are more capable of understanding the truths of science? No. Simply that "the truth is being placed unreservedly before them." In that paragraph, it seems to me, East, the amateur and journalist, successfully refutes much of what East, the high scientific authority, has to say.

CHARLES W. WOOD.

## The Ten Commandments—1928 Edition

*The Story of the Ten Commandments*. By Conrad Henry Moehlman. Harcourt, Brace and Company, \$2.50.

IN AN AGE of theological uncertainty and dissolving moralities the ten commandments have been popularly supposed to stand firm as Gibraltar. Christians of all types have regarded them as the binding law of God, the irreducible minimum of faith and ethics. Now comes their biography. In the hands of the historian this last great series of thus-saith-the-Lords is humanized. These commandments reveal a changing significance in changing human settings. For the critically-minded, religion as law finally disintegrates. For them, the choice lies henceforth between some gospel of inward creativity, like that of Jesus, and moral despair.

In a style compact with facts and illumined occasionally by a quaint humor, Professor Moehlman performs this task of releasing the religious spirit in our time from the last shackles of legalism. The reader who comes to the volume with a fixed decalogue of adamant authority, discovers that there are four decalogues in the Old Testament instead of one; that the variations between the oldest Hebrew manuscripts from which our translations are made and the Septuagint, the Nash Papyrus and the Samaritan Pentateuch leave the original texts uncertain; that there are Babylonian and Egyptian parallels to these



celebrated laws; that the second commandment seems to have dropped out from Catholic and Eastern codes; and that no commandment of the traditional ten retains its original significance in the present day teaching of the churches.

In a sweeping survey of Jewish and Christian tradition the author traces the gradual change in the interpretation of each commandment. In the course of history monolatry becomes monotheism. A protest against idol worship instituted long after the days of Moses is lost in the mazes of the iconoclastic controversy. An injunction against the use of the divine name at a shrine without a sacrificial offering is transformed into a prohibition against the utterance of the magic word even in legal procedure. A monthly feast day becomes a seventh day "sabbath" and the latter with all its restrictive customs is consolidated with the Christian Sunday. (There is cold comfort in this discussion of the fourth commandment for the Lord's Day alliance.) Patriarchal authority with ancestor worship in the background is gradually modified by the rights of the child. A law against murder within the kin group, but tolerant of wholesale slaughter without, is made to furnish a potent argument against war and capital punishment. A statute protecting a sheik's women against lustful infringement of his property rights by a fellow tribesman evolves into a single standard of morals for both sexes. The protection of property against theft becomes under the Puritan regime the exaltation of property over rights of person, as in the case of slavery. The injunction against false witnessing provokes endless controversy over the question, Is a lie ever justifiable? The commandment, "Thou shalt not covet," is discovered to be a bulwark of defense for the economic status quo, rivalled only by the "due process" clause of the constitution.

The book has practical significance as the indispensable volume for every pastor who contemplates a series of sermons or mid-week addresses on the ten commandments. But its theological significance is perhaps greater still. These basic principles of Christian ethics are discovered to be the product of an evolutionary process in both their nature and their interpretation. This process is not complete. It is going on in our time. Each generation will require its own fundamental laws of life. They must not be imposed by the past but distilled from the necessities of the present and the promises of the future. The author follows his own logic to its inexorable conclusion by daring to offer a new set of ten commandments "which may prove helpful in focussing attention on the basic requirements for successful living in the modern world."

JUSTIN WROE NIXON.

## Christianity and the Good Life

*Christianity and the Present Moral Unrest. Oxford University Press, \$2.00.*

UNDER THE EDITORSHIP of Dr. A. D. Lindsay, master of Balliol, a group of English Christian leaders who participated in the C. O. P. E. C. conferences have brought together in one volume studies in the relationship of Christian ideals to present economic and social situations which did not find their way into official Copec reports. The high quality of the studies is guaranteed by the names of the authors among whom are included such men and women as Professor J. H. Muirhead, Professor Helen Wodehouse, Canon Oliver Chase Quick, H. G. Wood and Professor J. Arthur Thomson. The book deals realistically and scientifically not only with ethical theories which compete with the Christian ethic in the modern world but with the conflict of values within the Christian ethic itself. In American protestantism, where it is still

generally assumed that all moral conflicts are between good and evil, the general study of a book which reveals the difficulty of integrating the values of truth, beauty and goodness and of resolving the inevitable conflict between love and justice, would be very wholesome. Among the most helpful chapters in the book are two by H. J. Hetherington on "Conflicting Obligations" in which the ethical dilemmas which arise from man's loyalty to various communities, small and large, religious, cultural and national, are clearly portrayed. A study in the relativity of moral values leads easily to moral nihilism, but there is no trace of it in this helpful little volume. The authors preserve a fine sense of loyalty to the highest Christian values even while they relate these to the complexities of modern political and social life.

REINHOLD NIEBUHR.

## The Intuition of Forgiveness

*The Christian Experience of Forgiveness. By H. R. Mackintosh. Harper & Brothers, \$3.00.*

EARLY PROTESTANTISM was a child, or at least a stepchild, of Catholicism. When the protestants broke away from the Catholic church and set up a separate house of their own, it was because of their possession of powerful personal convictions that could find no adequate nourishment in their former home. But in making the transfer they carried with them much of the mental furniture with which their foster parent had already supplied them, though, perhaps, the protestants themselves were little aware of the extent to which this was true. The story of the evolution of the protestant genius is particularly interesting today because of the manner in which it has found the way to a better self-expression than was open to it in its early life. This is somewhat strikingly illustrated in the recent work of Professor H. R. Mackintosh of Edinburgh, when we compare its approach to the problem of sin and its forgiveness with the treatment this question received in the Westminster confession. If the points of likeness and of unlikeness in the two cases are both very manifest, it is what we might expect to find coming to light in the city which was one of the chief strongholds of a stiff Calvinism and is now the home of a carefully progressive, modernistic interpretation of the Christian faith.

The fact is that every one of the great protestant confessions up to the middle of the seventeenth century was framed, in part, in the interest of some ecclesiastico-political system in which it was hoped that both the civil rights and the true religious beliefs of the people would be secured against invasion. Naturally enough, the framework of government in which both of these would find security was that which was conceived to be identical in character with the divine government of the world, as that was declared to men in the inspired declarations of the scriptures. The great issue as between protestants and Catholics was as to the way of salvation—salvation civil and religious. The Calvinistic confessions especially sought to secure a deliverance from the menace of political reaction or radicalism and deliverance from the menace of death and destruction to the sinner. Both were conceived under the form of a governmental administration. If sin is the cause or ground of the eternal punishment to be meted out to men, then it must be viewed as a criminal act or attitude, and the way of salvation must be described under the forms of criminal jurisprudence in the high court of heaven. Not in the experience of men was the basis of our view of salvation to be found, but in the definite provision made by the decreative divine will for our escape. Thus the Catholic governmental system was to be set aside as false and helpless to save mankind, and its place was to be taken

by this true governmental system. The manner in which Jesus Christ and the ministration of salvation were fitted to this scheme of thought is familiar to us all.

Here in the work of Professor Mackintosh we find the problem of salvation approached very differently. He seeks to take his starting point from within human experience as the most sacred ground of our profession to know the ways of God with men. In the deepest, the religious, experience he finds the irrefutable ground of assurance. The scriptures and the church are possessed of their worth because in our receptive attitude toward both we enter into the communion of the human with the divine and the human with the human. In the chapter, Forgiveness and the Church, this view of the way men are saved from sin is somewhat emphasized. I quote two sample statements: "The life of the church, it may be asserted without hesitation, is for each of us the medium of divine pardon and . . . is ethically indispensable" (276). "Wherever the smallest group of friends is to be found, one of them a Christian, or wherever a Christian home exists, there a sub-section of the church exists. . . . Apart from the society of believers, forgiveness is a mere word" (278). One hopes that by "the church" he does not mean the institutional church, though some of his statements look in that direction.

One might truly say, we live into forgiveness before we think our way into it. The whole of our theology "is simply a persistent and systematic effort to clarify the conviction by which Christians live." In the matter of sin and forgiveness alike, we know that either occurs only because we experience it. So profoundly significant, to his mind, is this experience that he says: "Forgiveness is clearly one of the foci—although not necessarily the only one—from which it is at once possible and natural to survey the whole circumference of Christian truth, and to determine the relationship which obtains between one conviction and another." If this be so, it is surely imperative that one seek to know what sin is and what forgiveness is. Can their meaning be declared in the forms of our thinking, or are both mystical in character and therefore not finally interpretable?

We may find ourselves facing a serious dilemma here. If the former of these answers be accepted, then the reality and worth of forgiveness is to be tested by its coherency with a true view of human history and of the world. It must become a clue to the meaning of both. But if the second answer be accepted, then it is difficult, if not impossible, to see how the experience can become a bond of communion, consciously enjoyed, of man with man, and it becomes no positive factor in the direction of our practical action. Religion and morality become separated.

Possibly, but I hardly think it, we may do Mackintosh an injustice if we say that his position on this point is dubious. Speaking of the man who asks, Can I be cleansed? Must I forever bear this load? Can there be no piercing of this alienating barrier between God and me? he says: "An answer comes (though *how* it comes and how it is known to be the answer of God he does not tell us) and makes itself credible: 'I am thy salvation; only believe.' He who grasps and holds this fast is a pardoned man. He is justified; he is righteous, in the sense that he is right with God and in inmost spirit is as God would have him be. He has peace with the Father and can know it, and the Father is at peace with him. The New Testament has no meaning if it does not mean this, and mean it as the staple of its message." And then he adds: "But this is a very wonderful conception, which mere logical reasoning has always found it virtually impossible to interpret in the transparent terms that reasoning must employ." A little further on: "The point is that it is experienced as that which passes all understanding. It is the breaking of eternity into time . . . a supernatural event . . . the spontaneous and unanalyzable deed of God." Both sin and forgiveness become inscrutable. (See the chapter on Sin

and Guilt.) If it be so, one wonders why we should ever attempt to reason about it. Why not retire from the pulpit and the desk and sit, silent and unthinking, at the celebration of the sacrament of the eucharist, as the author in one place seems to suggest?

Over against this criticism we may place the gratifying consideration that the hard and fast distinctions which the traditional protestant orthodoxy has made between enlightenment (or revelation), regeneration (or purification) and justification (or forgiveness), are implicitly, if not always explicitly, done away with in those very inspiring and penetrating glances the author gives us into the moral transactions into which our humanity enters as it moves on from the life of sin into the life of holiness. Surely, when the story of these experiences of forgiveness has been told, we shall find that we have been hearing the story of the life of mankind, studying the record of the one universal, uninterrupted miracle of which the manifestation in epitome is found in the personality and career of Jesus Christ.

And throughout we discover the age-long process of divine atonement for human sin. "The mind of Jesus at Calvary is the mind of God. This is not an inference of any kind; but a direct transcript of experience. (Here we note the influence of the late Professor Herrmann of Marburg on our author's mind.) . . . The cross reveals in a final and forever unmistakable way his active attitude towards it." Again: "That it is the love of God, not merely of Jesus as a figure in history, which meets us there, is no matter of argument or inference, but of direct intuition. . . . There is no distinction to be made, of quality or intention, between the grace of the Lord Jesus Christ and the grace of God himself." Perhaps, however, this mystical way of looking at atonement, so far from being something different from our reasoning and our logical processes, is "something we may experience but never can explain," is just itself the process of reason itself moving on its way with such lightning speed that its footsteps are difficult for us to trace or count. Faith is Reason and Reason is Faith.

GEORGE CROSS.

## Catholic Missionaries Write Home

*Maryknoll Mission Letters, Volume II, China. Edited by Rev. James A. Walsh. Macmillan, \$3.00.*

THE FIRST VOLUME of Maryknoll Mission Letters appeared in 1923. It recorded the experience of the pioneer missionaries of the Catholic Foreign Mission Society of America who had just begun their work in the coast region lying to the south and west of Canton, China. The time covered was from 1918 to 1921. The present volume continues the story through another three years.

During this period we see the mission passing out from the early pioneer days and entering into that formative stage when institutions are being established and foundations are being laid which will determine the future development of the work. Aside from the characteristic emphasis upon the sacramental aspects of religion, the methods and activities of these Catholic missionaries do not appear to be very different from those employed by protestants engaged in similar work. The priests have been spending their time wrestling with a difficult language, bargaining and dickering with Chinese contractors, befriending the people in times of distress and sickness, opening their mission properties to refugees fleeing from the frequent inroads of bandits, traveling on foot over long distances and over difficult and dangerous mountain passes to administer the last rites of the church to the dying and to give counsel and absolution to the living, establishing village schools throughout their parishes and training catechists who in turn become teachers of the faith to little groups of catechumens in the surrounding

villages. One gets the impression that more time and thought are given to the painstaking instruction of small groups of inquirers and less to the public preaching of the gospel than is the case in most protestant missions. During this period the mission has been greatly strengthened through the arrival of a band of Maryknoll Sisters who have established orphanages, nurseries for abandoned infants, homes for destitute old grandmothers, schools for the girls, and in odd moments have kept themselves busy by house to house ministrations.

The volume partakes of the defects and of the advantages of its epistolary form. No attempt is made to expound missionary principles or methods. There is a needless accumulation of incidental details which fail either to interest or to inform the general reader. But withal, some of the authors are entertaining and versatile writers, with real human interest, apostolic zeal for the salvation of souls, and a keen sense of humor—that saving grace of the missionary—as is witnessed in the delightful description, by the victim herself, of the breaking down of a sedan chair under the ample weight of the Mother Superior and the hasty abandonment of chair and scene by the two Chinese carriers who had thereby “lost face” in the eyes of their countrymen.

ARCHIBALD G. BAKER.

### Lausanne—San Francisco—London

*Faith and Order; Complete and Official Record of the Lausanne Conference.* Edited by H. N. Bate. Doubleday, Doran & Company, \$2.50.

*Lausanne 1927: an Interpretation.* By Edward S. Woods. Doubleday, Doran, \$1.25.

*Lausanne: The Will to Understand.* By Edmund Davison Soper. Doubleday, Doran, \$1.50.

*Christ in the World of Today; A Record of the Church Congress in the United States, 1927.* Introduction by Bishop Charles Lewis Slattery. Charles Scribner's Sons, \$2.50.

*Report of the Anglo-Catholic Congress, 1927; Subject, the Holy Eucharist.* Morehouse Publishing Company, \$2.00.

IT MIGHT BE argued that the five volumes here listed have nothing in common beyond the fact that each embodies a report of the proceedings of an ecclesiastical assembly. But I think the common factor is larger than that. They are parts of the total process by which earnest men are trying, through conference and frank utterance, to think their way through to a more adequate and, if possible, a more unified statement of the meaning of Christianity in this age.

The report of Lausanne is, of course, a volume of the utmost importance. It ought to have a very wide reading, and it ought to have a place on the ready reference shelf of thousands of ministers. Even the sight of the back of it as it stands on the shelf with those big words, “FAITH and ORDER,” looking down from its cover, would be an inspiration—or perhaps a rebuke if one were engaged in preparing a contentious or trivial sermon. Besides, it is enormously interesting. It is true that the published report of any conference always bears some resemblance to an effervescent beverage—soda pop, let us say—which has been exposed to the air until most of the fizz has escaped. But admitting that, and admitting that it requires some effort of the imagination to re-carbonate these waters with the living spirit of Lausanne, there is many an invigorating draught here. I have dipped into them in a dozen places, and never without finding material of the utmost value. No speaker had quite as much time as he would have liked—in such an assembly of dignitaries one was lucky to get a chance to speak at all—and consequently verbiage is reduced to the minimum. There were wide diversities of opinion and, with a few excep-

tions, no inclination to conceal diversity under platitude. Here one will find not only the findings of the conference with reference to the call to unity, the gospel, the church, the confession of faith, the ministry and the sacraments, but the discussions and amendments by which these were put into their final shape for transmission to the churches.

A briefer and unofficial report of the Lausanne conference is that which Canon Woods wrote at the request of the continuation committee. Though officially requested, it is written with a free hand and, especially in the concluding chapter, “What Next?” represents the author's own interpretations and reactions. Nevertheless it sticks to the records so closely, and summarizes so fairly both the conclusions and the processes by which they were arrived at that, for readers who do not care to attempt the larger volume, it affords a satisfactory report of what was said and done as well as an optimistic reading of its significance.

Professor Soper gives a still briefer, more unofficial and more personal impression of Lausanne, with emphasis upon the part played by the American delegations, and an interpretation which represents the standpoint of the free churches, as Canon Woods' does that of the Anglicans. It is significant and heartening to observe that there is no notable disparity between these two views. Professor Soper defends the conference against the criticism, voiced in *The Christian Century* and elsewhere, that its unity was less real than had been supposed because its delegates were unable to unite in the observance of the Lord's supper. If that had been possible, he suggests, perhaps the conference would not have been needed. The purpose of the conference was to find where we stand, and the impossibility of communing together is simply one element in the actual situation. This is the most vivid and descriptive of all the accounts of Lausanne.

The fourth volume in this list represents an unofficial assembly of representative men of a single denomination. For fifty-three years the Protestant Episcopal church has been holding these congresses for the free and untrammelled discussion of whatever seemed best worth discussing. Each man speaks for himself, not for the church. The session held at San Francisco last summer became first-page news because of the sensational views which were attributed to one speaker in the press reports. But even with that correction made, there remains much material which, while not sensational, indicates the free working of unstandardized minds upon such topics as moral standards, new thought, catholicity and protestantism in the church, political and social democracy, evangelism, the sacraments and the Bible. The non-Episcopalian who reads these addresses will be gladdened by the evidence of the freedom of thought and the diversity of opinions that find themselves at home in that great historic communion.

The Anglo-catholic congress, held in London in July, 1927, was representative not of one denomination but of one group within one denomination. The discussions were focussed upon the eucharist, and naturally upon those aspects of the sacrament which are most closely related to the idea of the real presence. I find myself here as one traveling in a foreign land and among a people whose modes of thought are so alien to my own that I must tread softly lest I offend through lack of sympathy or err through lack of understanding. Just how people can take the sacraments and the “priesthood” so seriously on the basis of such a New Testament record as we have, is dark to me. Part of the mystery may be explained by the assumption, on the part of those who find the three orders of the priesthood divinely authorized though admittedly not existing separately in the apostolic age, that the “emergence of the apostolic ministry as Catholics accept and believe in it” proves that it was intended to emerge in that form; in other words, that the historical de-



velopment of organization was an expression of the divine will. Roman Catholics carry this principle further and apply it to the development of the primacy of the bishop of Rome. Some protestants do not apply it at all in that field but do in others. I am reminded of a conservative member of a very un-episcopal denomination who holds that the growth of a priesthood was wholly unauthorized but that the simultaneous growth of the canon of the New Testament was definitely the work of the Holy Spirit, so that the list of canonical books as finally compiled in the fourth century was as inerrant as the books themselves. My own view is different on all of these points.

As to the views of the Anglo-catholics upon the eucharist, no matter how closely they may approach those of the church of Rome, even if they call it the mass and practice reservation and adoration, this does not, from the standpoint of Rome, constitute a significant movement toward a "return." One may agree with Rome upon a thousand points of doctrine and practice and still be separated by an impassable gulf. The one thing needful is the acceptance of the authority of the church as brought to a focus in the infallibility of the pope.

WINFRED ERNEST GARRISON.

## More Winsome Than Wise

*Messages of Mercy*, by Henry M. Wharton. Doubleday, Doran, \$1.75.

*Lenten Sermons*, edited by Frederick J. North. Doubleday, Doran, \$2.00.

**F**OR MORE than half a century Dr. H. M. Wharton has preached a wholesome gospel in a winsome way," so the introduction by a friend, to his book of sermons assures us. One is disposed to accept at least the latter half of that sentence. Winsome these sermons certainly are. If a gospel that is "wholesome" is a gospel that brings healing, health and wholeness to life, then these sermons are hardly wholesome for modern ills. The preacher shows not the slightest consciousness of the agonizing doubts that are tearing the minds of modern men and women. Wherefore, of necessity, his message is hardly directed to the resolution of such doubts.

This is not to condemn the book. It is a delightful series of narrative discourses and addresses, richly illuminated by many good stories not too new, and beautifully embroidered by the kindly spirit and mellow life of the preacher. His sincerity and certainty stand out in every sentence. What would seem like a wicked prominence of the first personal pronoun does not seem wicked or out of taste in these sermons. They are preaching of a generation ago at its best. Decidedly hortatory in nature, they are so kindly informed by a generous spirit that a reader of this age can gain, if not instruction, at least inspiration from them. He will be left yearning for a faith so simple, so sublimely untroubled by modern skepticism, both moral and intellectual, so serenely undisturbed by the vexing issues thrown up by modern life.

In the third sermon, entitled "Wait" on the text "Be still, and know that I am God," occurs a series of brilliant interrogations of life at its tragic worst. The sermon marshals all the bitter questions that a human soul asks of life and its God. The waxing eloquence of the successive sentences leads the reader to expect a pointed and helpful answer. Instead, he receives this: "Oh, why is it that so many, many hearts are made to feel the poignant pangs of grief, and go on bleeding and mourning and crushed all their days on earth? But stop! God says you must not ask such questions. It is extreme arrogance to arraign the most high God at the bar of human reason." "When the heart is crushed and the very soul bowed down with sorrow, what are we to do? He tells us what to do. Be still, and know that I am God." Such a book, if not a tract for the times, is

certainly a volume of more than a passing historical interest.

The volume edited by Dr. North is a series of sermons indited specifically for the Lenten season by distinguished and well-known preachers of Great Britain, many of them "Very Reverend" gentlemen. They are good sermons, very good sermons, practically all of them. These twelve discourses cover most of the subjects that the season of Lent throws up with such peculiar force and significance. It may be expected that, when Dean Inge writes of "Joy and Sacrifice," the contribution would be notable. No less important is Arthur John Gossip's sermon on "The Art of Thinking in Terms of the Cross," or Maldwyn Hughes' contribution, "The Amazing Christ." Well conceived, richly illuminated by choice allusions, these sermons have a further distinction in that they suggest to the homiletic mind endless starting points for still other sermonic efforts. This is, perhaps, the best thing one can say about a sermon. Here is real nourishment for the soul that is hungering for spiritual food served in a beguiling and attractive way.

MILES H. KRUMBINE.

## Our Hebrew Heritage

*The Legacy of Israel*. Oxford University Press, \$4.

**A** GROUP OF extremely valuable papers has been gathered, with the editorial supervision of Doctors Edwyn R. Bevan and Charles Singer. A dozen distinguished scholars, Jewish and Christian, have written on as many important themes connected with the history and contribution of Judaism to the world. The plan was first outlined by Dr. Isaac Abrahams, a scholar of note in his field of Hebrew and rabbinic lore. He did not live to complete the editorial task, but it has been well performed by his colleagues. The work forms an excellent companionpiece to "The Legacy of Greece," "The Legacy of Rome," and "The Legacy of the Middle Ages," already issued by the Oxford Press. The present volume is in reality the companion and successor to the collection published two years ago under the name of "The People and the Book," edited by Professor Peake.

The mere recital of the subjects and their authors will show the breadth of the inquiry, and the competence of the scholarship that has been enlisted in the discussion. Professor Bevan himself writes on Hellenistic Judaism; Dr. Burkitt on the Debt of Christianity to Judaism; Travers Herford, author of "The Pharisees," discusses "The Influence of Judaism upon Jews in the Period from Hillel to Mendelssohn"; Professor Guillaume of Durham deals with "The Influence of Judaism on Islam"; Dr. and Mrs. Singer write on "The Jewish Factor in Medieval Thought," and the first contributes also a chapter on "Hebrew Scholarship in the Middle Ages Among Latin Christians." "The Influence of Judaism on Western Law" is discussed by Professor Isaacs of Harvard, "Jewish Thought in the Modern World" by Leon Roth of Manchester, and "The Legacy in Modern Literature" by Laurie Magnus.

There are four chapters in the book which really have no connection with the theme of Judaism, and are an illustration of the constant tendency to confuse the Old Testament and the Hebrew language and history with the later Judaism. This is the fault of many works, such as Moore's "Judaism in the History of Religions." The chapters referred to in the present work are a fine discussion of "The Hebrew Genius as Exhibited in the Old Testament," by Sir George Adam Smith, "Hebrew Studies in the Reformation Period and After," by Professor Box, "The Influence of the Old Testament on Puritanism," by Principal Selbie, and "The Influence of the Hebrew Bible on European Languages." These are admirable treatments of their individual themes, but they belong in another setting.

There are several topics that call for more extended notice, but the mere statement of the subjects and the writers must suffice.

The work is fully provided with citations, and illustrated with numerous cuts and reproductions, all of which are admirably described. It brings together a large amount of valuable material for the use of the student of Judaism, and furnishes as well much interesting data regarding the Old Testament, even though that is aside from its actual purpose. This is, however, in no way the fault of the contributors, but is to be charged to the elasticity of the editorial plan.

HERBERT L. WILLETT.

## Fiction

*The Nuptials of Corbal.* By Rafael Sabatini. Houghton, Mifflin & Co., \$2.50.

*Mosquitoes.* By William Faulkner. Boni & Liveright, \$2.50.

*The Tapestry.* By J. D. Beresford. Bobbs-Merrill Co., \$2.50.

*Idle Hands.* By Janet A. Fairbanks. Bobbs-Merrill Co., \$2.00.

*When Tutt Meets Tutt.* By Arthur Train. Scribner's, \$2.00

IT IS SUPERFLUOUS to say of a novel by Sabatini that it is a story of romantic adventure. That information is conveyed in the statement that Sabatini wrote it. For "The Nuptials of Corbal," the French revolution furnishes the historical background, guillotines and pistols are the properties, wits and passions are the medium, and a fair lady is the prize. It has become a trite saying, but it is still true, that what Sabatini writes is always a great movie scenario rather than a great novel.

Almost anything can happen on a yacht, and almost everything does on the yacht which is the principal scene of action for "Mosquitoes." The extraordinarily varied collection of

people who make up the party, being mostly bores and intruders by nature, are pests to each other, but not to the reader. Perhaps, as in the case of most crude comedy, the spectator's pleasure is largely the unregenerate joy of seeing annoying people annoyed. But in this case the conversations are really the book, and they are quite scintillant conversations.

"The Tapestry" is a serious character novel with a setting in England and France, involving the life story of an English youth who, escaping from a domestic tangle in his own family, found himself on his own resources in Nice. And having struggled through a troubled boyhood to a successful manhood, and having married, happily it seems, he makes the capital blunder of saying to his wife "I forbid you—." After that, naturally, there was real trouble.

Janet A. Fairbanks' novel of Chicago, "The Smiths," published last year, deserved the high praise which it received. The short stories contained in her new volume, "Idle Hands," are good stories, but I think they leave it clear that she is at her best in the larger form.

Arthur Train has a domain of his own in the realm of fiction, and his title to it could not be more absolute against all adverse claimants if he had a patent direct from the government. It is the domain of legal technicalities. If that sounds like a barren field in which to raise interesting stories, don't argue about the soil but sample his crop. As former assistant district attorney of New York, Mr. Train knows the law in plenty, if not all, of its curious ramifications. And he can write. His Mr. Tutt, the high minded old lawyer whose chief delight, next to fishing, is to strangle a crook in his own red tape, is a real creation. He deserves a permanent place among the dramatis personae of American literature. "When Tutt Meets Tutt" is a collection of Tutt stories which are as good as any of their predecessors, and that is saying plenty.

W. E. G.

## CORRESPONDENCE

### The Church and the Liquor Traffic

EDITOR THE CHRISTIAN CENTURY:

SIR: As one of the rank and file I thank God for your keen and brave analysis of the "Church in Action Against the Liquor Traffic." Your paper is a tonic to many a preacher who, like myself, has long been praying and longing for unafraid leadership such as your journal exemplifies, and who like myself has long been discouraged and disgusted, "sick and tired," of the pussyfooting and selfishly-ambitious tactics of church heads and conforming church papers.

Let us have still more emphasis laid upon the necessity of the fundamental virtues of honesty, integrity, and justice in the life of the church! So think and speak a multitude of "obscure" readers of your great paper.

Methodist Church,  
Clio, Mich.

W. J. DUGEON.

### Legionaire Denies Klan Komplex

EDITOR THE CHRISTIAN CENTURY:

SIR: The American legion represents a cross-section of American life. We are probably as much cursed with misguided enthusiasts, desirous of committing us to extreme positions—that seem good to them—as any other organization. The average legionaire is ten years older than he was in 1918 and is, in most cases, the conservative head of a family who quite naturally feels that extreme positions are seldom sound. We don't have to be called pacifists and the most of us won't stand for being called militarists. We feel that fair play is synonymous with free speech. We know war and agree with Sherman. We real-

ize that the promotion of international good will is one of the highest forms of patriotism.

As for Commander Spafford, we have set him right once—on his prohibition poll—and can do so again. We believe in his fairness and willingness to be set right if convinced he is wrong. Sherwood Eddy can come to our town whenever he wants to and we will give him a square deal, as we will any man who is (or thinks he is) joining us in bringing about one of the purposes of the legion as expressed in the preamble of our constitution, which is, "To promote peace and good will on earth."

Boise, Idaho.

LESTER M. ELLIS,

Commander, John Regan Post, American Legion.

### The Laurels Go to the Times

EDITOR THE CHRISTIAN CENTURY:

SIR: Having read The Christian Century for some time and having approved and disapproved much that I read therein, I have come to think highly of its pages as a part of my inspiring reading, to depend upon it somewhat abjectly for information. What was my astonishment, however, to find in the issue of March 15 a preposterous blunder. On page 352 in the report on so outstanding an event as the thirtieth anniversary sermon of our Dr. Jefferson, he is made to say: "I was told by a distinguished divine when I was called here that the Broadway Tabernacle was 'the Manhattan' in pulpits." Where did you get a report of such words? You have put into the mouth of a man who always talks good sense an expression that has no meaning. And an editor is supposed to catch mistakes.

In the New York Times, which probably is the leading newspaper of the world today, the report of Dr. Jefferson's sermon

contained a quotation of the same passage, but the perspicacious reporter used the word "Matteawan" where you used "Manhattan." I hold that your report is one worse than the Times report.

What Dr. Jefferson said in quoting his ministerial confrere was that "the Broadway Tabernacle is the Matterhorn of churches and that if I fail the whole world would know it."

New York City.

EDWARD M. VAN CLEVE.

## Dr. Barton—Pro and Con

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me thank you (and Dr. Barton especially) for that splendid article: "Do Denominations Help or Hinder?" That is the most timely and constructive statement on the present status of denominationalism that I have seen in many a day. I happen to belong to a small denomination that in a former day of bitter sectarianism championed the principle of Christian unity with particular reference to the Lutheran and Reformed groups. The noble purpose of providing a broad basis of Christian union for the German immigrants that came to the new world miscarried and instead resulted in adding another sect to the multitudinous sects that bless our fair land. In the meantime other denominations have outstripped us in their efforts to promote Christian unity, while we have continued to give mere lip service to our cherished ideal. Articles like Dr. Barton's will help a lot to wake us up and rouse us to action. Please ask him to fire another broadside—soon!

Evansville, Ind.

PAUL M. SCHROEDER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am in agreement with much that Dr. Barton says, but I am of the opinion that on the whole he has evaded rather than answered his question. The question is fundamentally a question of right and wrong. When, then, we put the question in this way, "Is denominationalism right, or is it wrong?" we begin to see that such an answer as "It is both right and wrong" is an evasion pure and simple. Of course, I know that Dr. Barton is not defending our system of denominational Christianity; but so long as we have great and good men who speak of it in such a tolerant tone as that employed by Dr. Barton just so long will our denominations "thank God, and take courage." Today, at a denominational meeting, I heard a speaker say that "Christianity being what it is, cannot function except in denominational groups," and there were hundreds present who felt that the speaker was telling the truth! I must confess that I secretly hoped none of them would chance upon Dr. Barton's article.

Cameron, Tex.

H. G. KENNEY.

## Canadian Missions and the United Church of China

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 8 in an editorial on the Church of Christ in China you state, "Even the missions of the United Church of Canada are not in it. Why?" Someone has misinformed you. The official bulletin for November 1927 distinctly states that the missionaries of the United Church of Canada were members of the first general assembly. It is interesting, however, to know that they were not classed as a "denomination." It seemed that the Church of Christ in China did not regard the United Church of Canada as a denominational body. This appears from the following statement in a letter of the secretary of the general assembly to the United Church of Canada: "The United Church of Canada stands before us as our elder brother to give us inspiration and encouragement. While the Chinese church is still in its infant stage of development it feels very happy to associate itself with your greater and stronger church in the west. Let us join hands and hearts to move forward for the great task that God has been pleased to place upon us."

The geographical scope of the Church of Christ in China has

not, however, embraced our missions in Szechwan, but our missionaries from that field were represented and the whole policy of the United Church of Canada in regard to Chinese missions looks to identification with the Church of Christ in China.

Toronto.

ERNEST THOMAS.

## Here's a Friend!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the editorial on "The Impatience of a Parson" three times with increasing delight. I have not yet read the book in question but the contents of the editorial are so true and good that I must say amen out loud so that the writer may know that one old retired preacher rejoices in the fact that the truth is being proclaimed. I have tried to induce some preachers and teachers to subscribe for The Christian Century, and insist on its intrinsic worth to any intelligent and humane worker but they are as shy of it as a goose is of a red rag, and I feel with no better reason than the goose has.

Bergholtz, O.

F. M. CUMMINGS.

## A Request That Will Be Granted

EDITOR THE CHRISTIAN CENTURY:

SIR: I have not written in to disagree with you or your contributors. I am glad many do: for it indicates that Christian Century readers are thoughtful people who do not have their minds made up by others. My one request is that you continue to publish articles with which I disagree and an occasional one that makes me boiling mad. When you altogether leave out such, I shall want to drop the paper.

La Feria, Tex.

R. F. CURL.

## Dry Democrats and Al Smith

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Wayne C. Williams in The Christian Century for March 15 has rightly sensed the situation of the dry western democrats with regard to the candidacy of Al Smith for President. I note but one slight error. In closing he uses these words, "When the hour comes and the silent forces of the dry democracy begin to make up their minds what to do." Our minds are made up now. If the democratic party should make the fatal mistake of nominating Mr. Smith for the presidency, we who have with so much pride identified ourselves with Jeffersonian democracy can have no choice but to withdraw our support from the party. If Mr. Smith would sit in the seat of the Presidents let him bring forth fruits in the great temperance cause, meet for repentance.

Cedar Rapids, Ia.

OLIN F. SHAW.

## In the Caribbean—Why Not?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am interested in the article in The Christian Century on the attitude of the United States toward the South American or Central American republics. I have been hearing speeches pro and con on the conduct of our nation towards these republics; I recall the council-table at the Pan-American building at Washington; I have followed the life and deeds of Mr. Hughes for years; I believe in his integrity and wisdom and in that of my country. I recall that in our relations to Cuba we have been adversely criticized; and in our relations to the Philippines; but so far as I can see the final results have been good. I presume some mistakes, and perhaps some unworthy acts have been perpetrated, and it could scarcely be otherwise. Of course the United States desires protection for the Panama canal, for the lives and properties of its citizens; it knows that a strong government cannot be made out of a weak one without capital and wise guidance; it would protect the weaker nation as well as itself. Why not?

Evanston, Ill.

A. A. FISHER.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Stone May Accept Seminary Presidency, Also Retain Pulpit

Dr. John Timothy Stone, minister at Fourth Presbyterian church, Chicago, for many years, has just indicated to his board that conferences with the board of McCormick theological seminary, Chicago, have found a way whereby he might accept their tender of the presidency of the school to him, and at the same time retain his pastorate. The arrangement is that a co-pastor would be appointed to carry much of Dr. Stone's pastoral tasks, that he might be freed to lead the work of the seminary. The church board was to give this suggestion early consideration.

## Methodists to Retire Five Bishops at Kansas City

At the conference to be held in Kansas city in May, the Methodist church will retire 5 of their 37 bishops who have reached the age limit. Church discipline prescribes that a bishop shall be relieved of active duty at the close of the general conference nearest his 73d birthday. Those bishops retiring are Joseph F. Berry, Philadelphia; Luther B. Wilson, New York; Wilbur P. Thirkield, Chattanooga, Tenn.; William F. Oldham, Buenos Aires, Argentina, and Francis W. Warne, Bangalore city, India. The conference will choose their successors at the Kansas City meeting. Bishops are elected by a two-thirds majority conference vote.

## New York "Capital of the Nation" In Social Service

According to a consolidated directory of social agencies in the five boroughs of New York, published by the Charity Organization society and other federated groups of social agencies, it is reported that New York city is "the capital of the nation" in social service work and has the largest and most efficient welfare machinery in the world.

## Bishop Kinsolving Resigns from Brazil Post

The Episcopalian presiding bishop has received the resignation of Rt. Rev. L. L. Kinsolving, missionary bishop of Southern Brazil, to be effective as of last January 6, the 29th anniversary of his consecration. The resignation will come before the house of bishops at general convention in October and a successor will presumably be appointed at that time. The presiding bishop has appointed the suffragan, Bishop Thomas, as bishop in charge of the district, pending action at the convention. Ill health is given as the reason for Bishop Kinsolving's resignation.

## Unitarians Lose Many Churches in Thirty Years

According to the Baptist, Unitarians have fewer churches and fewer members than in 1890. Then they had 421 churches and 67,749 members; now they have 353 churches and 60,152 members. They have lost more than 50 churches and nearly 22,000 members in the last ten years.

## Disciples Headquarters Will Probably Go to Indianapolis

At a meeting of the executive committee of the United Christian Missionary so-

ciety of the Disciples, held March 13, the following action was taken: "Voted: to recommend to the board of managers that the offer of the Christian Women's board of missions and the board of trustees of the college of missions be accepted, to lease the college of missions building for

the future headquarters of the United Christian Missionary society." The board of managers will meet April 16, at Columbus, O., in connection with the annual international convention of Disciples. The Disciples had their headquarters for many years at Cincinnati, but St. Louis has been

## British Table Talk

London, March 13.

THE PLACE in which these notes are written is very near to Westminster abbey and several royal palaces. Things are always happening nearby and I never see them! At this moment the flags are out to welcome the king and queen of Afghanistan.

### The King and Queen Of Afghanistan

Strange guests to those of us who remember the days of old—or rather the early '80's! The land from which our handsome guests have come lies between India and Russia, and in those days, when we were boys, the Afghan court at Kabul was the scene of many intrigues, for, curious as it must seem, in those days it was not red Russia, but the old white Russia which was the object of our suspicion. The grandfather of our present visitor was a perfect gentleman, but a most ruthless monarch. I remember hearing Dr. Hamilton, the lady doctor who lived in his court, tell of that king, whose nod might bring death. When he was in some dark mood, all the palace became silent, and when the king smiled, as though by magic the cheerful course of life was resumed. They say that the present king is visiting Europe to discover what he may introduce into his country from our civilization. But it will not be entirely overlooked by statesmen and others that Afghanistan still lies between Russia and India. There will be no lack of cordiality in the welcome given to our distinguished guests for their own sakes, but it is the doom of statesmen that they cannot escape from the thought of what is likely to follow upon their acts of courtesy, and no doubt they think that a friendship with the Afghan monarch may be a good thing.

### Dr. J. H. Shakespeare Passes Away

Another of our leading free churchmen has died. Dr. Shakespeare was the secretary of the Baptist union until his retirement a few years ago. He was a member of an old-established fraternity which breakfasts together once a month. There I used to meet him, and learned to value his generous and friendly mind. There too I had many talks with him upon matters small and great. Those who knew him in his public life knew him as a strong, determined, somewhat autocratic man, who led the Baptist churches along new paths. He found them a collection of individualistic societies; he left them a well-organized church. What he did for the Baptists of his own country he more than anyone sought to do for the Baptists of Europe and the world—he drew them into a close fellowship. For the ministry

in his church he toiled without ceasing, being in this the compeer of Dr. J. D. Jones, the Congregationalist. Dr. Shakespeare was anything but a narrow denominationalist. Much of his time he gave to pleading for the reunion of the free churches, and for the federation of all churches in one comprehensive fellowship. He was a very strong churchman, and loved much that he found in the tradition and ordered life of the church of England. But vigorous as he was in his public life, he was not understood until with him one had read and studied and talked over the great words of the gospel. Then it was clear that this statesman was a man whose real life was hidden with Christ in God. It is some time since we saw him in our gatherings, but he was one of us to the end. It is a remarkable witness to the strong personality of Dr. Shakespeare that he never lost his hold on the Baptists even when they differed from him as they often did; they knew that they had a leader and were content to follow.

### And So Forth

They are playing "Back to Methuselah" in London. My young friends who have seen it report great things. The plays I have known since they were first published and I really must steal away to see them. It is a good sign that they are now being played; for years no theater in London dared to put them on the stage. . . . On Sunday week, March 4, I mopped my brow in the heat of a summer day at Brighton; yesterday, March 12, I put on snow-shoes; match that if you can! . . . Friends are dropping in on the way to Jerusalem. Yesterday I saw my dear friend Dr. Thomas Jesse Jones, and today I had the great joy of hearing Dr. Max Yergan speak of his work in South Africa. . . . The plans for Dr. Schweitzer's visit are being completed. He is to give organ recitals in Westminster abbey, and also in Oxford and Cambridge; he is to visit Birmingham, Sheffield and other great cities, and to play and to speak for the Bach Cantata club. Since he has not found time to learn English, he will speak in French or in German when he lectures, and a translator will turn his lectures into English, sentence by sentence. . . . It does not seem very easy to get at the facts about Ibn Saud, the king of Inland Arabia. Last week we were told that he was proclaiming a holy war; this week we learn that this is not so. We have even begun to wonder whether the stirring in the Moslem world might bring upon our friends who visit Jerusalem some unpleasant encounters; but that again is most unlikely.

EDWARD SHILLITO.

the center of their activities for about nine years. The college of missions, proposed new headquarters for the United society, is at Indianapolis.

#### \$800,000 Church for Tulsa, Okla.

Late in April will be dedicated the new building of First Methodist church, Tulsa, Okla., which upon completion will have cost about \$800,000. Rev. Charles D. Skinner, pastor at Tulsa, writes that a four manual Aeolian organ, the largest church organ in the southwest, has been presented to the church by an outside donor.

#### T. R. Glover Tells Individual To Be an "Expert" in Religion

Writing in the London Daily News, Dr. T. R. Glover declares that while in some fields experts must be depended upon, in the field of religion one can be his own expert. "Why not," he asks, "be an expert, yourself, in religion? A life lived experimentally in the love of God, based on Christ, does not really depend very much on the authorship of Deuteronomy; and you can learn a lot about it from the epistle to the Hebrews, whoever wrote it."

#### Methodists Report on 1927 Publishing Business

At its annual session, held in Cincinnati March 14, the book committee of the Methodist church heard reports from its publishing agents, who indicated that there had been during the year closing Dec. 31, 1927, total publishing sales of \$4,910,185—an increase of \$38,627 over the past year. From the profits \$200,000 was appropriated for distribution among the annual conferences for retired ministers.

#### Some Figures on "Conversions"

A reliable exchange reports that last year, out of 9,299 Presbyterian churches, there were 3,299 reporting no conversions; out of 8,765 Baptist churches, 3,474 reported no conversions; out of 16,581 Methodist churches 4,651 reported no conversions.

#### Disciples Convention Will Consider Important Issues

Among the important items to be considered at the coming Disciples international convention at Columbus, O., April 17-22, are the "Pentecostal program," the enlarged pension plan and the National city Christian church. The Pentecostal campaign has in view, the enriching of the spiritual life of the brotherhood.

#### Episcopalians Promote Work Among Negroes

At a great meeting in Carnegie hall, New York, under the chairmanship of Bishop Manning, the interests of the American Church Institute for Negroes was presented with much enthusiasm. General convention in New Orleans having authorized the raising of \$650,000 for new buildings and equipment for the institute, Bishop Manning urged the New York diocese to give liberally toward the \$150,000 of this amount not yet pledged.

#### Methodists Lose Pioneer Of the Northwest

Daniel Halpenny, a beloved figure among the Methodists of the northern section of North Dakota for a generation,

died late in January at Ray, N. D. Mr. Halpenny became a pioneer preacher early in life, serving many frontier points before he was 20 years of age. He is accorded the distinction of "having established more places for the preaching of the gospel and received less compensation for a life work than any other man in the conference."

#### Bishop Hughes Delivers 1928 Cole Lectures

The Cole lectures for 1928, at Vanderbilt university, were delivered March 25-30 by Bishop Edwin Holt Hughes, of Chi-

cago. His general theme was "Christianity and Success."

#### Dr. Murlin Will Go Abroad

Dr. Lemuel H. Murlin, resident of DePauw university, recently arrived in Los Angeles, where he will rest for a brief period before taking a trip abroad.

#### Fellowship of Reconciliation to Hold Conference in Kansas City

The spring conference of the fellowship of reconciliation to be held in Kansas city, Mo., April 10-12, will try to answer this

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question: Can we in the United States re-  
build our relations with Latin America

and the nations around the Pacific and our  
methods of handling social offenders to

Special Correspondence from Canada

Toronto, March 26.

CENTRAL CANADA has been de-  
lighted to welcome the editor of The  
Christian Century on a fishing expedition.  
Professedly, Dr. Morrison was here for  
the purpose of obtaining a purely objec-

Dr. Morrison view of the movement  
Studies Canada for unification of the  
Christian church in the

Dominion of Canada. Starting in Mont-  
real he was able to meet in prolonged  
conference representative groups of lay-  
men and ministers, an experience which  
was repeated in Ottawa, the federal capi-  
tol. Beside these intimate conferences  
there were extended interviews for the  
elucidation of matters calling for further  
study. In Toronto peculiar opportunity  
was provided for meeting the ecclesiasti-  
cal leaders of all the larger communions.  
Dr. Morrison, by his detached and impar-  
tial attitude and open-minded approach to  
every question, was able to put every  
group at ease, and to elicit the actual facts  
about the disposition of the group or the  
individual. The thoroughness of his ex-  
ploration may be appreciated the better  
for knowing something of the groups with  
whom he spent hours at a time. First of  
all was a midday luncheon with outstand-  
ing laymen of the church, men of national  
outlook, from whom he gathered some  
sense of the lay feeling toward religion  
and religious movements in Canada. Then  
ensued an afternoon with the secretaries  
and representative pastors of the United  
church. Here Dr. Morrison probed deeply  
in every direction to discover to what ex-  
tent the old denominational traditions  
might still prevail beneath the surface of  
life, perpetuating sectarian jealousies and  
interests. Later, an afternoon was spent  
in intimate conference with the leaders  
of the non-concurring Presbyterians. It  
happened that the board of missions of  
that church was in session, and thus Dr.  
Morrison was able to meet the choice  
spirits of the communion from all parts of  
the dominion. On other days he spent  
much time with representative groups of  
Anglicans and Baptists whose viewpoint  
he sought to share, and whose conception  
of the United church he sought to appre-  
ciate. At the end of his visit he spent a  
morning with the meeting of ministers of  
the United church in the three Toronto  
presbyteries.

**Canada Studies  
Dr. Morrison**

This is not the place to tell anything of  
what Dr. Morrison found; he will speak  
for himself as he checks up his first im-  
pressions by further study in the prairie  
centres. For, as this is written, he is  
speeding west to the cities of the middle  
west in Manitoba and Saskatchewan. But  
one may say something of the impression  
made on the group. Beside meeting him  
as an inquirer, great numbers of people  
heard him as preacher and lecturer. In  
each city he has presented his interpreta-  
tion of "America's Peace Program." Can-

ada does not warm very readily to this  
subject, but views the project with misgiv-  
ing, if not unfriendliness. Yet no audi-  
ence could fail to appreciate more fairly  
the circumstances which led the United  
States to adopt the course which has is-  
sued in the recent Kellogg proposals. The  
lecturer interpreted for Canadians the  
movement in the United States during the  
earlier years of the war looking to a  
league to enforce peace. This movement  
found no place in the other English coun-  
tries, and indeed was condemned as futile  
compared with an effort to enforce right.  
But for Americans coming to the league  
of nations out of such a movement, it was  
natural that the interpretation of the  
league should be deeply colored by such a  
background. Canadians, however, do not  
share the American view for which the  
league covenant is primarily the embodi-  
ment of Woodrow Wilson's policy; to us  
the league of nations is rather the work  
of General Smuts and Lord Robert Cecil.  
So, as Dr. Morrison was speaking, the  
thoughtful audience recognized that he  
and they had two very different ideas, two  
different objects in their mind when men-  
tioning the league. The lecture definitely  
made for understanding, even when agree-  
ment was not achieved.

**The Editor in  
The Pulpit**

In Montreal, Dr. Morrison preached to  
two congregations in the American  
church, while in Toronto he spent one pe-  
riod of worship in a typical Methodist  
church and the other in an equally typical  
Presbyterian church, both of course within  
the fellowship of the United church of  
Canada. Gathered in those congregations  
were outstanding men and women who  
came to catch the inspiration of a spiri-  
tual interpreter of life, and only with deep  
regret was it discovered that for his morn-  
ing sermon there was no manuscript avail-  
able, nor had any arrangement for report-  
ing it been provided. On previous visits  
the editor of The Christian Century has  
made for himself a place in the regard of  
Toronto Christianity, and this place is  
more definite now than ever. But it is  
in the western cities that Dr. Morrison  
will catch the thrill of the new move-  
ment. It must not be thought, however,  
that Dr. Morrison has in any way minist-  
tered soothing syrup to the United church.  
Quite otherwise. Canadians await with  
great interest the mature judgments which  
will be uttered when his exploration has  
been farther advanced. It would be diffi-  
cult to recall any precedent for the wel-  
come extended to this visiting editor by all  
sections of the Christian community and  
the cordiality and frankness of reception  
together with the frankness with which his  
informed investigation was welcomed. Our  
visitor seemed at times to be almost over-  
whelmed by the impressiveness of his re-  
ception into the Canadian community as  
if he had been one of ourselves, while yet  
retaining an attitude of critical sympathy.

ERNEST THOMAS



accord with the principle of love as seen in Jesus' teachings? The discussion will be open to all who are interested enough to register. People of various races and

nationalities will be present. Discussions will be led by Paul Jones, secretary of the fellowship; Kirby Page, editor, the World Tomorrow; Paul Blanshard, field secre-

## Special Correspondence from the Southwest

Waco, Texas, March 12.

THE HOUSTON POST-DISPATCH, taking note of an important matter, has this to say in a leading editorial about making the church efficient: "In the Disciples of Christ denomination there has

arisen a movement designed to solve this problem. It is

Putting Worship Before Everything Else

a movement as significant, perhaps, as has arisen within the realm of protestantism in the present century. It is of especial interest to Houston for the reason that its founder and present director was for

many years one of the most aggressive and outstanding pastors of this city, Dr. W. S. Lockhart, of Indianapolis, formerly

connected with both the First Christian and South End Christian churches here. The first thing stressed in Dr. Lockhart's

program is the placing of new emphasis on worship. Deeper reverence, the development of the proper spirit of worship, he holds is the prerequisite to the

upbuilding of the church. Spiritual enrichment of the church membership he considers the first step in church progress. After this come other things vitally

needed, such as programization and efficiency in business organization. First inspiration, then education and activity. The program Dr. Lockhart has evolved, after years of research in church his-

tory, and study of the needs of the church in this modern day, cannot but appeal to the church generally, as one of

very practical nature, and the fact that within three years time it has been accepted by Christian churches in all states of the union and in many foreign countries is evidence enough of the movement's

growth."

.....

Dallas Seeks New

T. M. C. A. Building

Dallas is striking for \$1,000,000 for its T. M. C. A. building program. Much en-

couragement marked the start by the announcement that the members of the

board of directors had subscribed \$200,000 of the amount. The undertaking re-

ceived impetus from Beaumont where with a goal of \$300,000, the city oversubscribed

the amount by \$14,000 in a campaign which was inaugurated with an address

from President S. P. Brooks, Baylor university, Waco.

.....

New Kind of "Service" Club

Here is a refreshing recurrence of old-time neighborliness reported from Oklahoma. On Feb. 25, W. B. Roark, a farmer

of the Fair community, was seriously injured when his left leg became entangled

in the wheel of his plow. An x-ray examination showed no bones to be broken but a small fracture in the hip joint. Following the call of the minister, 26 persons assembled at Roark's farm on Thursday

morning. They came with every needed

tool for breaking the ground. Two tractors were brought in addition to 65 head of horses and mules. Thirteen gang plows and six sulkey plows were furnished. That night a group meeting was called. The men formed themselves into a club, no doubt the only club of its kind in the southwest. No dues. No assessments. No by-laws. No motto. No pledges. Yet the club has a set program outlined for this year's work. In a few days, the club members will be called to harrow and

(Continued on page 453)

## PRAYERS

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THE Christian Century Hour will be divided into four parts. Two quarter-hour periods will be broadcast every Tuesday evening, and two more quarter-hour periods every Thursday evening. The contents of these periods will vary from week to week. In the main, however, listeners may expect to hear

## *The Christian Century World Review*

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## *The Christian Century Church Review*

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## Christian Century Hour

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tary of the league for industrial democracy; F. B. Ross, professor of sociology, Kansas State Teachers college; I. A. Halbert, executive director of the council of social agencies; and Reinhold Niebuhr, author of "Does Civilization Need Religion?"

## Disciples Divinity House Lays Cornerstone

The cornerstone of the new building of the Disciples Divinity House of the University of Chicago was laid on March 19. Those who participated in the ceremony were Professor H. L. Willett, who was dean during most of the thirty-four years since the organization of the House, former dean W. E. Garrison, the present dean E. S. Ames, Rev. O. F. Jordan, secretary of the board of trustees, and Professor W. C. Bower. Professor W. D. MacClintock, who was president of the



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board of trustees for twenty-five years, is now in Europe, and Rev. P. J. Rice, who now holds that position is on a vacation in California. The building, which will contain library, social rooms, offices, a chapel and dormitories, will be ready for occupancy about October 1. The membership of the Divinity house now includes about thirty graduate students for the ministry.

#### Rosenwald God's Gift to This

Generation, Says Dr. J. N. Pearce

The Sunday Evening club, Chicago, had as its speaker March 25 Dr. Jason Noble Pearce, the President's pastor—at First Congregational church, Washington, D. C. He spoke on "The Manhood That Counts," and in the course of his sermon said: "Whether he be Mohammedan, Jew or Buddhist, the real Christian is the one who has the kind of love that Christ had for God and man." "Julius Rosenwald," he said, "is a gift of God to this generation."

#### Klan Moves Office To Washington

The Ku Klux klan has moved its gen-

#### CORRESPONDENCE FROM THE SOUTHWEST

(Continued from page 451)

disc Roark's plowed 75 acres. In the spring the Roark crop will be planted and club members will take care of the cultivation throughout the growing season. When harvest time rolls along club members will take care of that part of the Roark farm again. Roark lies in a local hospital, comforted by thoughts of the deeds of his farmer friends.

#### Cowboy Campmeetings

Programs are now being arranged for two celebrated "cowboy campmeetings" to be held during the summer months in the Davis mountains in the southwestern portion of Texas. Here where Texas' El Capitan—Guadalupe peak—towers 8,700 feet above sea-level and others stretch almost to this height, many years ago a Presbyterian pioneer missionary organized a union campmeeting at Fort Davis where some of the most noted ministers of the nation have preached. The Baptist campmeeting at Paisano Pass has also become an established institution. At each of these hundreds of cowboys have been converted.

#### Excitement Among The Baptists

Considerable excitement among Baptists of this section was aroused over the recent publication of the Southern Baptist convention efficiency committee. It recommended that the Baptist Bible institute, New Orleans, discontinue offering degrees on a parity with the Southern Baptist theological seminary, Louisville, and the Southwestern Baptist theological seminary at Fort Worth. The storm promises to subside, however, after the committee indicated that it would withdraw this item in their recommendations, thus leaving the institute in effect a fulfilled seminary.

J. M. DAWSON.

eral offices from Atlanta to Washington, D. C., where it has established itself in the historic Dahlgren house, "which boasts a private chapel and stained glass windows that portray the Sacred Heart crowned with thorns and the Immaculate Heart of Mary transfixed with a dagger" (we quote from the Catholic Citizen). Hiram W. Evans, imperial wizard of the klan, says it is the plan to bring to the capital city everything except the printing plant and the regalia factory.

#### Church Music Forum At Dayton, O.

A forum on church music and worship was conducted at Westminster church,

Dayton, O., March 9. It was arranged for the benefit of all the churches in Dayton presbytery. Dr. William C. Covert presided. Mr. John Finley Williamson, director of the famous Westminster choir, gave an address on "The Place of Music in Worship." In the evening a worship service was led by Dr. Hugh I. Evans, of Westminster church, with Mr. Williamson speaking and leading presbytery's choral union of 200 voices.

#### Fewer Preachers in Future, Says Dr. Sockman

In a recent sermon at Madison avenue Presbyterian church, New York city, Dr. Ralph W. Sockman predicted that "al-

## Says William E. Gilroy, editor of the Congregationalist,

in the course of a page-and-a-half editorial:

"Those who believe, as we do, that great and good living and effective service depend in the individual life, in the church, and in the nation, upon the wise and courageous exercise of the art of self-criticism, will see in Dan Brummitt's remarkable story, SHODDY, not only a criticism of Methodism, amazing in its frankness, vigor and drastic realism, but the surest evidence of the unabated vigor of Methodism and the hope of its future power and effectiveness. One rubs one's eyes as he reads, for here are all the weaknesses and excesses, the operations of mechanism and officialdom that others have attributed to Methodism, set forth with the candor of a prophet and with the skill of an artist who leaves nothing essential out of the picture, but likewise with the spiritual conviction and vision of one who is himself an essential part of Methodism, who believes in Methodism, who, beneath all its shortcomings and its overgoings, sees its triumphs, its possibilities, and its glories. . . . Congregational churches would be much more hopeful if we could see upon the horizon some prophet within our own fellowship bringing to bear upon our churches and our activities a similarly relentless and discriminating judgment, laying bare our particular weaknesses and our inherent failure to achieve the full glory of a great ideal."

## John A. Earl, editor of the Baptist:

"There is shoddy in the Methodist church, but it is not confined to that church. There are shoddy clergymen like Bonafede, but they have no monopoly on shoddy. Dan Brummitt, in SHODDY, dramatizes certain laymen who are also shoddy. But the novel is not shoddy. One cannot refrain from contrasting it with 'Elmer Gantry.' Sinclair Lewis dug a sewer—Dan Brummitt planted a garden. This shoddy bishop revealed by Brummitt is a Christian and a gentleman compared with the monstrous and licentious bishop pornographically pictured by Lewis."

## Halford E. Luccock, contributing editor of all the official Methodist weeklies:

"In general, novels which have had the church as their theme fall into two classes. The first class includes those compounded of 'sugar and spice and all that's nice,' sweet, sentimental, unrealistic. The second class includes those made up of vitriol and earl bolic acid—equally unrealistic at the other end of the scale. SHODDY, the novel by Dan Brummitt, falls into neither of these two classes. It will disappoint those looking for a sweet, charming story with which to give a mildly romantic interest to a spare hour and later be placed on the bookshelf beside the collected works of Gene Stratton Porter. Even more grievously will it disappoint any reader with an avid thirst for scandal and sensation, or one who is looking for some kind of an 'attack.' Anyone who buys SHODDY under the impression that it is a piece of muck-raking will clamor for his money back and will be entitled to get it. SHODDY is a strong, sincere novel presenting a picture of ministerial life. For wealth of lifelike and accurate detail, of courageous portrayal of certain tendencies and conditions in the ecclesiastical organization of protestantism and of Methodism in particular, it is unsurpassed in modern fiction."

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though church membership is growing in America, there will probably be fewer pulpits 25 years hence than there are now. The desire for church unity and eccle-

## Special Correspondence from Pittsburgh

Pittsburgh, March 20.

HERE followeth a letter from Dr. Ralph B. Urmy, pastor of the influential Bellevue Methodist church. Dr. Urmy got into the Literary Digest, I believe, some years ago because at his church the sheets were ruthlessly Coal ripped from certain ku kluxers. He is very active as chairman of the relief commission which is helping the miners. His letter is worth reading:

"From Pittsburgh it looks as though the coal situation were moving more and more rapidly toward action by the public. Call it intervention or what you please, we are headed for it. There is nowhere else to go. Coal has been investigated until there's nothing left to investigate. Facts have been piled up by responsible investigators to be laid aside in cold storage. Nobody is using them. The United States senators and some others may bring in their reports, but they can hardly add much enlightenment to the floods of light we already have. There has been so much publicity that the average man talks in his sleep about 'overproduction,' 'disorganization,' 'discriminatory freight rates,' 'Jacksonville agreement,' 'cut throat competition,' 'union scale,' 'too many mines and too many miners.' We need somebody to say, Shut up! and Let's go! Striking miners are taking hand-outs from public charity; strike-breaking miners are finding it hard or impossible to live on their earnings; the union appears to have brains, but little influence and no authority; the operators seem to be divided, petulant, and impotent; the radicals are boring from within; and the government at Washington still dozes. Shall we be compelled to say that Uncle Sam has neither the intelligence nor the courage to clean up this coal yard?"

### City Editor Turns Miner

Quite a sensational thing happened here two weeks ago. The editor of our one consolidated morning paper is reported to have said to his city editor, Ray Springle, "What are the facts about this coal business?" The city editor is supposed to have replied: "I do not know, sir." To which the editor is said to have retorted: "It is your business to know; find out." Thereupon Mr. Springle got himself hired as a strike-breaking miner at Coverdale, lived in the bunk house, ate the food, dropped down into the mines, dynamited the coal, loaded it into wagons, tasted a shot of moonshine, washed in the bathhouse, talked with the men, observed the Negroes, visited the company store, spent a week at it, and then got out and took a taxi back to his own comfortable home and soft Ostermoor. His story is a corking account and throws much light upon the situation, which is neither as good as the operators paint it, nor so bad as the miners would have us believe.

### Lent

I am truly surprised at the universal way in which lent is being observed in our city this year. Practically every church is

capitalizing this special season and is turning to good account the public opinion created in its observance. Calvary Episcopal church has for years observed Good Friday with the three-hour service at which seven of us preach, at fifteen minute intervals, on the words from the cross. The great and beautiful church, one of the finest in the United States, will be well filled. Dr. Van Etten, the genial rector, has, by his broad-mindedness, done much to create a better feeling among our Pittsburgh churches. At this service a Baptist, a Methodist, a Presbyterian, a United Presbyterian, a Unitarian and a Disciple minister, besides himself, will take part. Trinity church, of which more later, will bring in noted outside speakers. The First Baptist, the Christ Methodist and the East End Christian will unite in a great union communion service in the latter church on Good Friday evening.

### A Parish Church Becomes A Cathedral

About five years ago there came from Boston to Pittsburgh, Percy G. Kammerer, Ph.D., a Harvard man who had spent years with the Emmanuel movement under Dr. Worcester. Dr. Kammerer, therefore, brought to our city a much needed emphasis and a rich contribution in religious psychology. He is without a peer in this realm, a recognized authority. He is rector of Trinity, a beautiful old church in the heart of the business section of downtown, surrounded, as is Trinity in New York, by tall office buildings. Recently Dr. Kammerer has led his people in a significant movement; the parish church has been changed into a cathedral. A cathedral is primarily the seat of a bishop and Bishop Alexander Mann, who came to us from Phillips Brooks church, in Boston, will have Trinity as his seat. The organization here will be diocesan, administered by a cathedral chapter, this seeming better than the parochial organization where the vestry rules and the dean is little more than rector. Trinity dates from a land grant of 1805 from the famous Penn family. The movement of families to the suburban communities has left Trinity with few in the immediate neighborhood. Large congregations are not counted upon but much can be done for downtown people and, on occasion, great crowds attend the beautiful and impressive services. An annual lecture course attracts wide interest and is one of the most intellectually stimulating affairs in our city. Nine hundred working girls lunch in the parish house every day. One hundred and fifty boys and many young men use the gymnasium. Thus Trinity will become the home of every member of the Episcopal church in the diocese. Not only this but it will also become a kind of central point for all of us. On days of civic and national significance the cathedral will be our mecca. Dr. Kammerer is thinking in terms of service to all Pittsburgh.

JOHN RAY EWERS.

## 14 Current Books that are Leading the Way



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## SMITH

"Religious Thought In the Last Quarter Century"

Religious thinking has traveled far in the past 25 years. Old Testament and New Testament interpretation, the history of religions, the history of the church, the interpretation of Jesus' career, religious education, the nature of religion, have all been affected. Here is the whole story—from 11 experts. Prof. Gerald Birney Smith edits. (\$3)

## BRUMMITT

"Shoddy"

A really great novel, with skillful character-drawing; a critique of the modern church machine—but entirely sympathetic. You will like Dan Brummitt's Bonafede narratives, and will follow the careers of Peter Middleton, Judge Dimont and others with unflagging interest. This is going to be one of the most talked of books of fiction of the year. (\$2)

Considering the popularity of some other books about India that are startlingly unfair, it is fortunate that Dr. E. Stanley Jones—a missionary in India for many years—has brought out this volume. Intelligent sages of India are found testifying to the power of Christ in Indian life and history. (\$1.50)

## JONES

"Christ at the Round Table"

Dr. Charles W. Gilkey sees the Christian world being pulled apart by arguments that really have no basis in fact. Shall we trust science or faith? Both. Shall we hold to the old or follow the new? Both. Shall we stand for individual or social salvation? Both. One of the most effective books of reconciliation written in a decade. (\$1.50)

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## TITTLE

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## SHEPPARD

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Dick Sheppard's voice is listened to because of his intense sincerity. He says here what many thousands would like to say—that it is a scandal, that in a day like this, when the world is going to wrack, the higher-ups are agonizing to get together on the dotting of the i's and crossing of the t's in the prayer book! "The Impatience" is waking up the Christian world. (\$2)

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Religion today "must do battle with two hosts of enemies, those who do not believe in men because they do not believe in God, and those who do not believe in God because modern civilization has robbed them of their faith in the moral integrity of men." Reinhold Niebuhr is ready to fight on both fronts at once. (\$2)

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siastical efficiency, the ease of travel, the radio and the scarcity of good preachers

will all make for a reduction of pulpits and a concentration of congregations.

## Special Correspondence from India

Poona, India, February 24.

**THE OUTSTANDING EVENT** of the month has been the arrival of a commission of seven Englishmen appointed by the British parliament to inquire into the working of the reforms in the constitution of the government of

#### The Simon Commission

India introduced by act of parliament in 1919, and to suggest the future line of policy which parliament should adopt in regard to the granting of responsible government to India. At the head of the commission is Sir John Simon, one of the most eminent lawyers of England, and among its members is Viscount Burnham. For the reason that Indians have been excluded from this commission, a movement for boycotting it has been gathering strength in India for some time. All the important political parties among Indians are united in thinking that a great injustice has been done to India by the British parliament in appointing an exclusively white commission for determining the political future of 350 millions of people with whose life and culture none of the seven members of the commission have had, curiously enough, any contact whatever. The claim of Indian politicians is that the status of India within the British empire should be determined by mutual agreement at a round table conference at which the representatives of India and of the British parliament should meet on equal terms. Lord Birkenhead, the secretary of state for India, and the British cabinet, on the other hand, claim that historically and constitutionally, the British parliament is the one ultimate and final authority responsible for the determination of the measure of self-government to be granted to India and the time and manner in which it is to be given, and as such the commission appointed by parliament to report to it on India should be composed only of Britishers. They contend that the chairman of the commission is, however, given wide powers of inviting the cooperation on equal terms of members of the two central Indian legislative bodies and of the provincial legislative councils in carrying on the inquiry.

#### Disappointment with the Labor Party

What has disappointed most the Indian politicians is the active support the British labor party is giving to the attitude of the present tory government in England towards India. Labor has nominated two of its members to serve on the Simon commission. Indian political leaders are, as the result of this, realizing that the professions of sympathy so often made by the British labor party in the struggle of India for attaining self-government should not be taken at their face value and that British labor leaders are as good imperialists as British conservatives or liberals in their relationship to India, all of them being united in the view that holding India as a dependency and not as a self-

governing unit is vital to the economic and industrial interests of Great Britain.

#### Protest by Hartal

The deep seated resentment in the country about the appointment of this all British commission found expression in a hartal—suspension of business accompanied by public but peaceful demonstrations of disapproval—suggested by the Indian national congress and observed widely on Feb. 3, the day on which the commission landed in Bombay. Excepting a section of the Mohammedans and some of the so-called "depressed classes" the hartal was observed by all classes of people and in all provinces. In Madras, unfortunately, owing mainly to the activities of a party of anti-boycotters drawn from the Mohammedans and the depressed classes, there were some disturbances, the police being forced to open fire and kill one man before order could be restored. The procedure laid down by parliament for the commission is that in cooperation with a committee of Indians appointed by the two central legislative bodies in Delhi it shall gather evidence and submit its report to parliament. Not being satisfied that the Indian members thus appointed will have equality of status with Sir John Simon and his colleagues either in taking evidence or in shaping the final form of the report to parliament, the Indian legislative assembly (the lower house of the Indian parliament) on Feb. 18 passed a strongly worded resolution recording lack of confidence in the Simon commission and declining to have anything to do with it at any stage. Two of the provincial councils have adopted similar resolutions, and in the next few weeks it is anticipated that some of the other provincial councils will be doing likewise.

#### The Commission Carries on

Meanwhile the council of state in Delhi—the upper house of the Indian parliament, on which vested interests like landlords, commerce and industries are largely represented—has, on Feb. 22, by a majority vote decided favoring the appointment of a committee for helping the Simon commission in its inquiry. Sir John Simon and his colleagues, undaunted by the dominant atmosphere of suspicion and antagonism in which they find themselves in India at present, are hoping, however, with the help of the British government, the powerful European and Anglo-Indian community in India and some sections of the Mohammedans and the non-Brahmins who are not in sympathy with the nationalists, to carry out its mission and present its report to parliament. Whatever may be the result of this report, there is no doubt that a new and difficult situation has been created in the relationship between Indians and the British. The estrangement between the two races threatens to deepen in the com-

(Continued on next page)



This may or may not prove a trend toward religious progress," Dr. Sockman observed. "It will be wholesome provided the individual personal interest can be preserved."

#### Methodists Lose Medical Missionary in China

The death is reported, on March 13, of

#### CORRESPONDENCE FROM INDIA

(Continued from preceding page)

ing years, unless better counsels prevail and the British cabinet adopts a more conciliatory policy towards Indians and their legitimate aspirations to attain self-government.

#### Progress Among Indian Women

A noteworthy conference of Indian women was convened early in February in Delhi for considering matters connected with women's education. It was attended by about 200 women from all parts of India, some of them being Muslims who observe purdah. The conference was presided over by the dowager begam of Bhopal who until a few years ago was the popular ruler of the Indian state of Bhopal, and who is a Muslim by religion. While the percentage of literacy among males in India is only 13.9, it is still smaller—2.1—among females. Indian women who have had the advantages of education have therefore every reason to be most seriously concerned about the education of their sisters. The custom of early marriage still prevalent in most parts of the country was recognized as one of the obstacles standing in the way of the spread of education among Indian women. A resolution urging the government to raise the legal age of marriage for girls to at least 16 was adopted and support was given to bills now before the central legislature for raising the age of consent and the age of marriage.

#### And So Forth

The news of the coming marriage between the ex-maharaja of Indore and Miss Nancy Miller, an American girl, is a topic of great interest in the Indian press. The ex-maharaja, having two wives already living, is proposing to get over the legal difficulties involved in marrying a third non-Hindu wife by having Miss Miller converted to Hinduism. Some modern Hindu sects have volunteered to perform the ceremony of admitting the American girl into Hinduism. . . . More than usual publicity has been given in India to the appeal to the congress of the United States issued over the signatures of some well-known American missionaries working in this land for removing the unfair racial discrimination against Asiatics contained in the present immigration law of the United States. Among those who have signed the appeal are Bishop F. B. Fisher and Dr. Stanley Jones. The Indian press characterizes the appeal as "breathing deep sympathy" and "actuated by Christian principles" and hopes that it will result in removing "a national wrong which is doing incalculable injury to America's moral influence in India and the east."

P. O. PHILIP.

Dr. Robert C. Beebe, dean of the American medical missionaries serving in China. His death occurred at Clifton Springs sanitarium, Clifton Springs, N. Y., following an illness of several weeks. Dr. Beebe was for 40 years a missionary of the Methodist church. In 1901 he was decorated by the emperor of China with the "order of the double dragon" in recognition of his service to the nation's welfare.

#### Episcopal Diocese of Newark to Raise Million Dollar Endowment Fund

At a recent meeting of the Episcopal diocese of Newark, N. J., plans were announced for the establishment of a million dollar fund as a memorial to the late Bishop Lines. The income from the fund will be devoted to the support of the episcopate and missionary activities of the diocese.

#### W. C. T. U. to Hold Convention in Lausanne

The Woman's Christian Temperance union will hold its triennial convention July 26-August 2, at Lausanne, Switzerland. Two hundred or more members of the United States organization will sail June 30 for the meeting.

#### Catholics Preach in English Streets

It is reported that a hundred open-air platforms are being featured by the Catholic Evidence guild in various parts of England. About 500 speakers have been regularly engaged to teach the faith to the man on the street.

#### Harpers Secures Religious Book Man

Mr. Eugene Exman, who has been associated with the University of Chicago Press for the past three years, has accepted a position with Harper & Brothers, of New York and London, as manager of the department of religious books. Mr. Exman, who is 27 years old, is one of the youngest men in a managerial position in any of the eastern publishing houses. He holds a master's degree from the University of Chicago.

#### Chicago Lenten Services Notably Successful

Seven hundred churches of various denominations cooperated this year in the two-weeks series of Lenten services being held at the Chicago temple, beginning March 26, under the auspices of the Chicago church federation. Leading Chicago pastors give messages from day to day. During holy week special music is being given by Arthur Dunham in his lenten organ recitals. Walter R. Mee, executive secretary of the federation writes: "Never in history of Chicago have noonday lenten services had such a grip upon the masses,

and this year the interest is greater than ever. A few years ago if one or two successful series could be held in the loop, it was considered an achievement. Now half a dozen simultaneous meetings are being held daily under different auspices. The churches joining in the meetings at the temple feel the spiritual impetus throughout the year. Last year the response was splendid and we expect it to be greater this year. On more than one day people were turned away and on Good Friday thousands sought admittance who could not be accommodated. Such scenes are expected to be repeated this year." Special additional speakers have been provided for Good Friday services, 12 to 3 o'clock: Rev. John Timothy Stone, Rev. Edward S. Ames, Rev. H. J. Schick, Rev. John R. Mulder, Rev. Ernest A. Bell, and Rev. Ernest Bourner Allen.

#### Church Establishes Foundation in Honor of Its Pastor

Broad Street Presbyterian church, Columbus, O., has undertaken to raise a fund of not less than \$10,000 to be known as the Palmer foundation in honor of its pastor, Rev. S. S. Palmer. This fund "will also stand as a perpetual invitation to persons desiring to leave money in their wills to make a specific designation of this memorial fund as the recipient of their bequest." The income from this endowment memorial fund will be used for the religious education of persons selected through an authorized agency of the church.

#### Seventh Day Adventists in Conference

Fifty-eight churches in the Southern New England conference of Seventh Day Adventists, including Massachusetts, Connecticut and Rhode Island, are represented at a quadrennial session of the Atlantic union conference held at Springfield, Mass., April 5-12.

#### Dr. Langdale New Book Editor for Methodists

Dr. John W. Langdale, superintendent of Brooklyn south district, N. Y. east conference, has been elected book editor of the Methodist church, filling the vacancy caused by the resignation of Dr. David G. Downey.

#### New York Sexton Makes Remarkable Record

Forty years have passed since Herbert Brooks first became verger and sexton at St. Paul's Episcopal church, Riverside, New York. At 72 he is an active participant and assistant in the services of the parish.

#### Presbyterian National Mission Achievements

Dr. Hermann N. Morse, of New York

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city, records the fact that in 1802, the Presbyterians had one stated missionary employed, with 19 others giving from one

to three months per year each; and that in 1927, 4,018 full-time missionaries were employed. Dr. Morse further reports that "Presbyterian national missions has organized a large majority of all Presbyterian churches and has aided nine-tenths of them. From 1870 to 1900 an average of

100 new churches were organized each year. For 100 years an average of one-third of all Presbyterian churches have been aided each year. Presbyterian national missions has assisted in the erection of more church buildings than we now have congregations."

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## Book Lists

### Books on Worship

Modern Worship, VON OGDEN VOGT (\$2)  
The Public Worship of God, J. R. P. SCLATER (\$2)  
Reality in Worship, W. L. SPERRY (\$2.50)  
Art and Religion, VON OGDEN VOGT (\$5)

### Sermon Anthologies

If I Had Only One Sermon to Preach, CHAS. STEELE, Editor (\$2.50)  
Best Sermons, 1927, J. FORT NEWTON, Editor (\$2.50)  
British Preachers, 1927, J. MARCHANT, Editor (\$1.75)  
The American Pulpit: 25 American Preachers: C. C. MORRISON, Editor (\$2.50)

### Two Best Books on Prayer

The Meaning of Prayer, H. E. FORDICK (\$1.15)  
Creative Prayer, E. HERMAN (\$2)

### Children's Sermons

The Child in the Temple, GOSSELINK (\$1.50)  
The Children's Kingdom, DICKERT (\$1.50)

### On Immortality

Christian Belief in Immortality, J. H. SNOWDEN (\$1.50)  
The Assurance of Immortality, H. E. FORDICK (\$1)  
Horizons of Immortality, F. D. KERSHNER (\$1.50)

### Late Studies on Paul

Paul of Tarsus, T. R. GLOVER (\$2)  
The Spiritual Genius of St. Paul, C. H. DODD (\$1.50)  
Paul the Jew, by the author of "By an Unknown Disciple" (\$2)  
The Heresy of Antioch, ROBERT NORWOOD (\$2.50)

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## Special Correspondence from Chicago

Chicago, March 26.

RECENTLY I have seen it blazing out on the billboards, both here at home and in cities east and west—"Chicago!" I have not seen the play so advertised but chronic theatre-going friends of mine tell me that it is not flattering to this city's good name.

What most troubles those of us who live here and care, however, is not the episode of the pretty lady who shoots her man when he is not nice to her, or when she has imbibed not wisely but too well. That is not pleasant, of course. But what really appalls us is the frightful political morass in which we find ourselves and from which one wonders if we ever can be extricated. A powerful Italian political leader who refused to heed warnings to leave politics alone and get out of the city is shot down in the streets, his body riddled with bullets from sawed-off shot guns. An effort is made to pass it off as just one more killing in the bootleggers' war, but the newspapers are frankly doubtful. "At least," says the Daily News, "the brutal crime is a distinct convenience to the Crowe-Thompson organization." Fraud at the polls has become notorious but nothing effective is done against it by the one official chiefly responsible to prevent it. Says the newspaper already quoted, "Crowe, the state's attorney, not only has done nothing to check the destructive activities of ballot thieves but he has gone to extraordinary lengths to interfere with their prosecution by other lawful agencies."

### Crime and Vice Unchecked

Crimes of violence were to be stopped within sixty days after Big Bill's election; they seem rather to have increased. At any rate, Thompson's ally, Crowe, has shown little ability to reduce such crimes. The report of Chief Justice Harry A. Olson of the municipal court shows that major crimes have increased 60 per cent in the past three years. The Methodist ministers, meeting in special session to consider the political situation, charge that Crowe is backed by those who have been "unsuccessfully prosecuted" by his office. The city is full of gambling joints and resorts of all sorts. \$2,500,000 is spent daily, the Tribune tells us, on open games in the city, and the names of the owners and addresses of the places are given in full. There seems to be no more secrecy about the "alky racket" than about gambling. The Saturday evening News printed a long article telling about all about one great northwest side syndicate—names, addresses, telephone numbers, prices, sales methods and every other sort of detail. Strange that all of this can be so publicly proclaimed and the police know nothing about it! "America First!"

### An Aid to Understanding

No one can quite get under another person's skin, nor see things out of another person's eyes precisely as he sees them. But an absolute essential to the resolving of many of our social conflicts is a sincere effort to understand; to see things from the other fellow's point of view. This, no doubt, is the conviction which underlies the series of Reconciliation trips which have been conducted all through the past winter, primarily for students of Northwestern university and the University of Chicago, but open to all who are interested. Trips have been taken to all parts of the city and an intimate and sympathetic insight given into the life and institutions of many racial and social groups. The most recent trip, "Chinese Culture and Chinatown in Chicago," is a good example. An hour was spent at the Field museum in charge of a guide-lecturer who conducted the group through the Chinese exhibit which so well depicts the long cultural development of this great people. Addresses were given and questions answered by Prof. A. G. Baker of the University of Chicago, who recently returned from a journey through China, and Paul Hutchinson of The Christian Century, whose years in China so well informed him concerning the situation in that country. Then came a visit to Chinatown and an opportunity to observe its institutional life under the guidance of Mr. A. C. Wu, teacher of the Chinese school. A real Chinese dinner followed with special instruction in the use of chop sticks by Chinese students, members of the group. Then a visit to the Chicago headquarters of Kuomintang, the Chinese nationalist party, and addresses on the ideals and methods of the Kuomintang by Ju O. Mei, G. F. Wu and Dji-Hian Yap, of Northwestern university and the University of Chicago. An enormous service to the cause of understanding and good-will is performed by such trips as these. Even a visit to the five-hour opera can make its contribution to understanding!

### And So Forth

The University of Chicago at its 150th convocation announced gifts totalling \$208,250. These are in addition to other gifts totalling \$1,350,000, recently announced. The new university chapel is nearing completion. . . . Northwestern university is to erect a great university chapel on the Evanston campus. The building is to be a beautiful Gothic edifice 80 feet high and 380 feet long—80 feet longer than the football field at Dyché stadium. No building on the Evanston campus, not even the great Patten gymnasium, will approach it in size. John Gamble Rogers of New York city is the architect. . . .

CHARLES T. HOLMAN.



# WEEKLY BOOK NEWS

Gossip about books, authors and publishers



## OUR APRIL RECOMMENDATIONS

### Preaching Values in the New Testament Translations

BY HALFORD E. LUCCOCK. It was inevitable that someone should seize upon the rich "preaching values" afforded by the work of Moffatt, Goodspeed and Weymouth in New Testament translation. It is fortunate that Dr. Luccock undertook the task, for his intensely human point of view has resulted in one of the most attractive volumes on the Bible published in many years. Upon 100 or more selected texts, he has built brief sermons—and every sermon is rich in suggestion. Here are some of his chosen texts: "If your eye is generous," "Do not pray by idle rote like pagans," "Where . . . wear-and-tear destroy," "He will not wrangle or shout" (Mt. 12:19), "Good morning!" (Mt. 28:9), "He saw their trick" (Mk. 12:15), "You killed the pioneer of life," "Maintain the spiritual glow" (Rom. 12:11), "You are God's farm," "Love makes no parade," "Love . . . knows how to be silent," "I am no peddler of God's message," "I myself never hung as a dead weight," "We are a colony of heaven," etc., etc. A new tone will come to preaching following the suggestion of these 312 luminous pages. (\$2)

### Shoddy

BY DAN BRUMMITT. The first notices of this book played up the fact that in this, his first novel, Brummitt had struck twelve in showing up some unattractive phases of modern churches; Bishop Bonafede stood out as the really interesting character. But now reviews and other notices are stressing the book as a really fine novel, as well as a telling exposé of autocracy in the church. They are praising the vivid and consistent character-drawing, the tang of life-as-it-is, the sure development of plot, that makes the book an achievement in native novel-writing. The Chicago Post compares "Shoddy," as a picture of our own American life, with the widely famed "Giants in the Earth." If you like a good novel, if you are interested in real people, if you are concerned for the welfare of the American church, you will like "Shoddy." (\$2)

### Religious Thought in the Last Quarter-Century

EDITED BY GERALD BIRNEY SMITH. The revolution of the past 25 years has been felt in no realm more radically than in that of religion. To have presented, within one book, the results of the new thinking in its bearings upon Old Testament interpretation, the study of Jesus, the history of religions, religious education, social Christianity—by such leaders as J. M. P. Smith, Shirley J. Case, A. Eustace Haydon, Theodore G. Soares, Shailer Mathews, etc.—this is an achievement that promises much for the next quarter-century. One of the most valuable features, in addition to the rich chapters by these men, is the listing of more than 500 books which mark the way of modern religious thought. Here is a full summer course of study in 250 pages. (\$3)

**These four questions are asked and favorably answered about every book selected for our monthly Book Service recommendation: Is it important? Is it timely? Is it of general interest? Is it of permanent value?**

### Good Lists of Religious Books You Should Have

The American Library Association has issued a pamphlet, "Important Religious Books, 1926-7" listing books selected by representative librarians. The Union Theological Seminary has a Book Number of its Alumni bulletin, with reviews and lists of books recommended by its faculty. The International Council of Religious Education has a new booklet, "Book Friends for Youth." Ask for any one of these pamphlets when you send in your order. Free to you.

### The Congregationalist Likes Streeter's "Adventure."

Any book edited by Canon B. H. Streeter is important. The Congregationalist has picked his latest volume, "Adventure"

(\$2) as "stimulating and informing." "The minister will find it quickening to mind and spirit, the thoughtful layman will discover in it sound guidance through perplexing paths." Two of the chapters are from Dr. Streeter's own pen.

### "Browser" Gets Some Good Letters

Two weeks ago I asked for lists of the best books read by readers of this page. They are coming in. Here is one from Rev. J. Burkholder, Morrisburg, Ontario, in which ten great recent books read are listed. It's a good list too. He reports that he read an average of 49 books a year during the past five years—60 in 1927. Good! And he reads 36 magazines—wonder where he finds that many good ones. Let's have other book testimonies.

### Passing Along W. H. Murray's Good Advice to Churches

That suggestion of W. H. Murray, of Macmillans, that churches set aside at least \$50 for the minister each year, is meeting with joyful responses. The Northwestern Advocate takes up the song, and adds: "The church which adds to its pastoral budget a set amount, ranging from 2 to 5 per cent of the present salary, this amount to be expended by the pastor, at his discretion, in the purchase of books, as the tools of his trade, will not only have the joy of the pioneer but it will begin to draw dividends on that investment the first week." Now, I should like to devote an entire column to the names of the first 50 churches that adopt this policy. Of course city churches will take the lead—but you can never tell—I know some very live churches in towns of 2000. We'll see.

### "At the Lord's Table" is Being Talked About

When a really good book on the sacrament of the Lord's Table is published, it gets talked about. For, important as this subject is, how few worthwhile volumes treating it have been published. Now here is a college dean writing us to push the publicity of "At the Lord's Table," by David O. Thomas (\$3) because it is an unusual volume. Dr. Edgar D. Jones says of it, too: "I wish it were possible to put this volume into the hands of every young preacher on his ordination day!"

### \$2500 for a Religious Novel

Doubleday, Doran & Co., in cooperation with the Christian Herald, announce a prize of \$2500 to be awarded the contestant submitting the best religious novel before Oct. 1, 1928. Open to all writers in the U. S. and Canada. Mass. should go to the Christian Herald, New York. But you'd better write first for rules governing the contest.

### Here Is One Church That Is Wide Awake!

If not, it would not be doing the big thing it is doing in order to get the congregation into the habit of reading good books. Its pastor, Rev. Arthur M. Ellis, heads a special book committee, which recently issued a circular to every family in the parish—by the way, it's the Central Congregational Church, Newtonville, Mass.—and in this circular were listed 25 picked books of importance. There are books listed on Religion, on the Bible, on Jesus, etc. Here are the books on Jesus: "The Man Nobody Knows," Barton (\$2.50); "Jesus, a New Biography," Case (\$3); "Jesus and Our Generation," Gilkey (\$2); "The Christ of the Indian Road," Jones (\$1), and "Jesus, Man of Genius," Murry (\$2.50). If your church is doing something as important as this, write me about it—for passing on.

### Everybody Seems To Be Reading "The Greene Murder Case."

When Wilson was president, it was noised around that he read good detective stories as a relief from the affairs of state. I find a good many people around religious newspaper offices reading S. S. Van Dine's new book, "The Greene Murder Case" (\$2)—perhaps for a similar reason!

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